

A PRACTICAL HAND BOOK

OF THE

ORIYA LANGUAGE

SUPERINTENDENT
ORISSA GOVERNMENT PRESS
CUTTACK
1945

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FOREWORD

In 1874 Mr. T. J. Maltby of the Madras Civil Service published " a Handbook of Uriya or Odiya Language " mainly for the non-Oriya officers serving in the Oriya-speaking districts of the Madras Presidency. This book has been useful to students of the Oriya language, and as it has been out of print for some years, the Government of Orissa have decided to publish a new edition. Rai Sahib Jadunath Mahapatra, B.A., a retired member of the Orissa Civil Service, has revised the book, and the thanks of the Provincial Government are due to him for undertaking this work.

The thanks of the Government of Orissa are also due to Miss Lilian Cranworth Maltby, daughter of the author of the handbook, who has sold the copyright to the Provincial Government and has kindly agreed that her father's work should be revised in the light of present requirements.

The Government of Orissa hope that the book will be a useful to all students of the Oriya language, especially Government officers whose mother-tongue is not Oriya.

Part I.

Oriya Alphabet and Grammar.

PART I.

ORIYA ALPHABET.

The Oriya alphabet contains 49 letters. For easy reference the order of the English alphabet has been observed.

Dental letters should be pronounced by applying the tongue to the teeth.

Cerebral letters can only be properly pronounced by turning the tip of the tongue upwards against the roof of the mouth.

Oriya words in the Roman character are to be pronounced as in German or Italian rather than as in English, and care must be taken that every letter be distinctly sounded.

There are 13 vowels and 36 consonants but for practical purposes only 47 letters will be sufficient, the letters ଞ and ଙ being omitted.

ORIYA LETTERS.

Roman letters.	Initial.		Pronunciation.	Medial.
A	a	ଅ	is pronounced as 'a' in the English word "ball"	
A	à	ଆ	is pronounced like 'a' in "father"	⁄
B	b	ବ	pronounced singly as "b", in combination as "w"	
Bh	bh	ଭ	the aspirate of 'b' pronounced by breathing hardly upon it	
Ch	ch	ଚ	softly pronounced like 'ch' as in "chalk"	
Chh	chh	ଛ	the above letter aspirated	
D	d	ଦ	the dental or soft 'd' as in "did"	
Dh	dh	ଧ	the above letter aspirated	
Ḍ	ḍ	ଡ	the cerebral or hard "d" as in the word "dol".	
Ḍh	ḍh	ଢ	the aspirate of the above letter	
Ė	e	ଏ	pronounced both long as in "ale" and short as in "end"	

Roman letters.	Initial.		Pronunciation.	Medial.
G	g	ଗ	pronounced like the "g" in "gaudy"	
Gh	gh	ଘ	the above letter aspirated,	
H	h	ହ	the Oriya aspirate	

When the consonants "ଡ" 'ḍ' and "ଢ" 'ḍh' do not occur in the beginning of a word, they are usually pronounced as "ଡ଼" or 'ṛ' and "ଢ଼" 'ṛh'.

FOOTNOTE.—Throughout this book each Oriya letter is transliterated into the English alphabet by the letter shown opposite it in the left hand column of the above and following tables, which follow the Hunterian system of transliteration.

EDITOR.

EXAMPLES.

ଅନେକ	aneka, many.	ବଳଦ	baḷada, a bullock.
ଆଖୁ	ákhu, sugarcane.	ଆଖି	ákhi, the eye.
ପାଣି	páṇi, water.	ବାଟ	báṭa, a road.
ଅମ୍ବ	ámba, a mango.	ଜ୍ୱର	jwara, fever.
ଭାତ	bhàta, boiled rice.	ଭୋଜନ	bhojana, eating.
ଭଲ	bhala, good.	ଚିଠାଉ	chiṭáu, a letter.
ଚାଲ	chála, go on.	ଚାଉଳ	cháuḷa, rice.
ଛତା	chhatá, an umbrella.	ଛୋଟା	chhoṭá, lame.
ଛିଡ଼ା	chhiṛá, standing.	ଦାନ	dána, a gift.
ଦେଉଳ	deuḷa, a temple.	ଦେବା	debá, to give.
ଧାନ	dhána, paddy.	ଧରିବା	dharibá, to seize.
ଧନୁ	dhanu, a bow.	ଡାଳ	ḍáḷa, a branch.
ଡରିବା	ḍaribá, to fear.	ହାଣ୍ଡି	háṇḍi, an earthen pot.
ଢାଳ	ḍháḷa, a brass pot.	ଢାଲ	ḍhála, a shield.
ଏଗାର	egára, eleven.	କିଏ	kie, who.
କେତେ	kete, how many.	ଗଡ଼	gaṛa, a fort.
ଗୋଡ଼	goṛa, the leg.	ଗାତ	gáta, a hole.
ଘେରିବା	gheribá, to surround.	ଘର	ghara, a house.
ଘଷି	ghashi, dry cow dung.	ହାତ	háta, the hand.
ହାଟ	háṭa, a market.	ହାଣିବା	háṇibá to cut.

ORIYA LETTERS.

Roman letters.	Initial.		Pronunciation.	Medial.
H	h	ଃ	the Sanskrit " visarga "	
I	i	ଇ	pronounced short as in " bit "	ି
Ì	ì	ଈ	pronounced long as in " police "	ୀ
Y	y	ଯ	has more frequently the true sound of " j " than the next letter	
J	j	ଜ	is nearly always pronounced as " j " as in " jump "...	
Jh	jh	ଝ	the above letter aspirated	
K	k	କ	pronounced as in the word kill "	
Kh	kh	ଖ	the above letter aspirated	
Ksh	ksh	କ୍ଷ	is pronounced like " khy "	
L	l	ଲ	the short " l " as in " love "	
Ḷ	ḷ	ଳ	the cerebral " l " as in " loud	
M	m	ମ	corresponds to the English " m	୍ମ
N	n	ନ	the soft " n " as in " never	୍ନ

EXAMPLES.

ଦୁଃଖ	duhkha, sorrow.	କନ୍ଧ	kandha, a kondh.
ଦୁଃସମୟ	duhsamaya, bad time.	ଖନ୍ଦ	khanda, a crop.
ଇଟା	iṭá, a brick.	ଖଣ୍ଡ	khaṇḍa, a piece.
ବିଳମ୍ବ	biḷamba, delay.	ଖୋଳିବା	khoḷibá, to dig.
ବିକିବା	bikibá, to sell.	କ୍ଷମା	kshamá, pardon.
ଈଶ୍ୱର	ìśwara, God.	କ୍ଷୁଦ୍ର	kshudra, petty, small.
ଧୀରେ	dhìre, slowly.	ଅକ୍ଷର	akshara, a letter.
ନଦୀ	nadí, a river.	ଲତା	latá, creeper.
ଯୁଦ୍ଧ	yuddha, war.	ଲୋଟା	loṭá, a brass vessel.
ଯେବେ	yebe, if, when.	ବିଲ	bila, a paddy field.
ଯିବା	yibá, to go.	ବିଳ	biḷa, a hole.
ଜାଲ	jála, a net.	ମଳିବା	maḷibá, to tread out corn.

ଜାଳିବା	jáḷibá, to burn.	ଶୁକ୍ଳ	śukḷa, white.
ଜିଣିବା	jiṇibá, to conquer.	ମାଲ	mála, property.
ଝାଳ	jháḷa, perspiration.	ମାଳ	máḷa, a garland.
ଝିଅ	jhia, a daughter.	ଜନ୍ମ	janma, birth.
ଝିଙ୍କିବା	jhiṅkibá, to pull.	ନଖ	nakha, a nail.
କରିବା	kariba, to do.	ଭିନ୍ନ	bhinna, different.
ଶୁଷ୍କ	śushka, dry.	ମନ୍ଦ	manda, bad.

ORIYA LETTERS.

Roman letters.	Initial.		Pronunciation.	Medial.
Ṇ	ṇ	ଣ	the cerebral 'n' pronounced nearly as in "naughty"	
Ṅ	ṅ	ଙ	nasal letter pronounced as in "sung"	
O	o	ଓ	usually pronounced long	ୋ
Ai	ai	ଐ	pronounced as in "hoist"	ୈ
Au	au	ଔ	pronounced as in the word "out"	ୌ
P	p	ପ	corresponds to the English p	
Ph	ph	ଫ	the above letter aspirated as in "uphill"	
R	r	ର	corresponds to the English r	୍ର
Ri	ṛi	ଋ	pronounced as in "quadruple"	ୃ
R̄i	ṝi	ୠ	pronounced as in "rule"	ୄ
S	ś	ଶ	pronounced as in "sorrow"	
S	s	ସ	pronounced nearly like the "sh" in "shall"	
Sh	sh	ଷ	pronounced as in "shut"	
T	t	ତ	the dental or soft "t" as in "till"	
Th	th	ଥ	the aspirate of the above	
Ṭ	ṭ	ଟ	the cerebral 't' pronounced hard as in "tall"	
Ṭh	ṭh	ଠ	the above cerebral aspirated	

Roman letters.	Initial.	Pronunciation.	Medial.
U	u	ଉ pronounced as in the "truth"	
Ú	ú	ଊ pronounced long as in "prune"	ୂ ...
Y	y	ଯ pronounced as in "yes"	...

The consonant ଞ "ñ occurs only in combination, and has, therefore, been omitted from the above scheme, but occurs further on. The consonant ଣ "ṇ" never occurs in the beginning of a word. It is pronounced in the same way as ḍ, ḍh, ṭ, and ṭh.

The vowel 'lu' has also been omitted, as it is but seldom used.

Examples.

ଣ   କଣ kaṇa, what? ପଣସ paṇasa, the jack fruit. ବିଷ୍ଣୁ bishṇu. Bishnu.

ଙ   ପ୍ରାଙ୍ମୁଖ práṅmukha, facing east. ଲୋକଙ୍କୁ lokaṅku, to the people.

ଡ଼   ଓଡ଼ିଆ oṛiá, oriya. ଓଟ oṭa, a camel. ଓଠ oṭha, the lip. ଘୋଡ଼ା ghoṛá, a horse.

ଐ   ଐକ୍ୟ aìkya, unit. ବୈଦ୍ୟ baìddya, a physician. କୈବର୍ତ୍ତ kaìbarta, a fisherman.

ଔ   ଔଷଧ aushadha, medicine. ନୌକା nauká, a boat. ଚୌକି chauki, a chair.

ପ   ପତ୍ର patra, a leaf. ପଥର pathara, a stone. ପଠାଇବା paṭháibá, to send.

ଫ   ଫୁଲ phula, a flower. ଫଳ phaḷa, a fruit. ଫୁଲିବା phulibá, to swell.

ର   ରଣ raṇa, war. ରଖିବା rakhibá, to place. ବଜ୍ର bajra, a thunder-bolt. ମୂର୍ଖ murkha, foolish.

ଋ   ଋଣ ṛiṇa, debt. ମୃଗ mṛiga, stag. ଋଷି ṛishi, a hermit.

ସ   ସତ sata, true. ସହଜ sahaja, easy. ସଡ଼କ saraka, a road.

ଶ   ଶବ śaba, a corpse. ଶଗଡ଼ śagaṛa, a cart. ଶତ୍ରୁ śatru, enemy. ଦର୍ଶନ darśana, a visit.

ଷ   ଷଣ୍ଢ shaṇḍha, a bull. ଷାଠିଏ shàṭhie, sixty. ପୋଷିଆ poshiá, adopted.

ତ ଚଷା tashá, a cultivator. ତାଳ tála, the palmyra. ଯତ୍ନ yatna, an effort. ରକ୍ତ rakta, blood.

ଥ ଥଣ୍ଟ thanṭa, the beak. ଥାଳି tháḷi, a plate. ଥରେ thare, once. ଥରିବା tharibá, to quiver.

ଟ ଟଙ୍କା ṭanká a rupee. ଟିକା ṭiká, vaccination. ଟୋପି ṭopi, cap. ଟାଙ୍ଗି ṭángi, an axe. ଫୁଟିବା phuṭibá, to burst.

ଠ ଠିଆ ṭhiá, standing. ଠକ ṭhaka, a cheat. କଠିନ kaṭhina, hard.

ଉ ଉଇ ui, a white ant. ଉଚ୍ଚ uchcha, high. ଉପର upara, above, upon. କୁକୁର kukura, a dog.

ଊ ଊରୁ úru, thigh. କୂପ kupa, a well. ଦୂର dura, distant.

ୟ ବୟସ bayasa, age. ଆୟୁଧ àyudha, a weapon. ବାକ୍ୟ bàkya, a sentence.

ବାଂଶ bàñsa, bamboo. ମାଂସ màñsa, meat.

ଃ ଦୁଃଖ duhkha, sorrow. ଦୁଃସମୟ duhsamaya, bad time.

ଁ ପହଁରିବା pahañribà, to swim. କଇଁଛ kaiñchha, tortoise.

COMBINATIONS.

The following scheme comprises the principal changes that occur in the combination of two or more Oriya letters :—

Roman.	Oriya.		Examples.
B and d	ବ and ଦ form ବ୍ଦ	ଶବ୍ଦ	śabda, a noise.
Ch and ch	ଚ and ଚ form ଚ୍ଚ	ଉଚ୍ଚ	uch.cha, high.
Ch and chh	ଚ and ଛ form ଚ୍ଛ	ଆଚ୍ଛା	áchchhà, good.
D and bh	ଦ and ଭ form ଦ୍ଭ	ଅଦ୍ଭୁତ	adbhúta, wonderful.
D and dh	ଦ and ଧ form ଦ୍ଧ	ଶ୍ରଦ୍ଧା	śraddhá, reverence.
H and m	ହ and ମ form ହ୍ମ	ବ୍ରାହ୍ମଣ	bràhmaṇa, a Brahmin.
J and n	ଜ and ଞ form ଜ୍ଞ	ଜ୍ଞାନ	jnána, wisdom.
		ବିଜ୍ଞ	bijna, wise.
K and r	କ and ର form କ୍ର	କ୍ରମେକ୍ରମେ	krame krame, by degrees.
M and bh	ମ and ଭ form ମ୍ଭ	ଅମ୍ଭେ	ámbhe, I, we.
M and b	ମ and ବ form ମ୍ବ	ଆମ୍ବ	ámba, mango.
M and p	ମ and ପ form ମ୍ପ	ସମ୍ପତ୍ତି	sampatti, property.
N and d	ନ and ଦ form ନ୍ଦ	ସୁନ୍ଦର	sundara, beautiful.

N and dh	ନ and ଧ form ନ୍ଧ	ଅନ୍ଧାର	andhára, dark.
N and t	ନ and ତ form ନ୍ତ	ଦାନ୍ତ	dánta, a tooth.
N and th	ନ and ଥ form ନ୍ଥ	କାନ୍ଥ	kántha, a wall.
Ṇ and ḍ	ଣ and ଡ form ଣ୍ଡ	ଦାଣ୍ଡ	dáṇḍa, road.
Ṇ and ḍh	ଣ and ଢ form ଣ୍ଢ	ମେଣ୍ଢା	meṇḍhá, a sheep.
Ṇ and ṭ	ଣ and ଟ form ଣ୍ଟ	କଣ୍ଟା	kaṇṭá, a thorn.
Ṇ and ṭh	ଣ and ଠ from ଣ୍ଠ	କଣ୍ଠ	kaṇṭha, the throat.
Ṅ and k	ଙ and କ form ଙ୍କ	କାଙ୍କ	káṅka, a tool for diging earth.
Ṅ and ch	ଞ and ଚ form ଞ୍ଚ	ଲାଞ୍ଚ	láñcha, a bribe.
Ṅ and chh	ଞ and ଛ form ଞ୍ଛ	ଲାଞ୍ଛନା	láñchhaná, a rebuke.
Ṅ and j	ଞ and ଜ form ଞ୍ଜ	ଲାଞ୍ଜ	láñja, a tail.
Ṅ and jh	ଞ and ଝ form ଞ୍ଝ	ବାଞ୍ଝ	báñjha, a barren woman.
		ପାଞ୍ଝା	páñjhá, palm of hand.
S and t	ସ and ତ form ସ୍ତ	ସ୍ତନ	stana, breast.
S and th	ସ and ଥ form ସ୍ଥ	ସ୍ଥାନ	sthána, a place.
Sh and ṭ	ଷ and ଟ form ଷ୍ଟ	କଷ୍ଟ	kashṭa, trouble.
Sh and ṭh	ଷ and ଠ form ଷ୍ଠ	ଓଷ୍ଠ	oshṭha, a lip.
		ଗରିଷ୍ଠ	garishṭha, heavy, great.
T and r	ତ and ର form ତ୍ର	ପୁତ୍ର	putra, a son.
T and t	ତ and ତ form ତ୍ତ	ଉତ୍ତମ	uttama, excellent.
T and th	ତ and ଥ form ତ୍ଥ	ଉତ୍ଥାନ	utthána, rising, to get up.

COMBINATIONS OF THREE LETTERS.

R and t	ର and ତ form ର୍ତ୍ତ	କର୍ତ୍ତବ୍ୟ	karttabya, duty.
R and th	ର and ଥ form ର୍ଥ	ପ୍ରାର୍ଥନା	prârthaná, prayer.
R, d and dh	ର, ଦ and ଧ form ର୍ଦ୍ଧ	ବର୍ଦ୍ଧନ	barddhana, an in-crease.
R, y and y	ର, ଯ and ଯ form ର୍ଯ୍ୟ	କାର୍ଯ୍ୟ	káryya, an affair.
S, t and u	ସ, ତ and ଉ form ସ୍ତୁ	ବସ୍ତୁ	bastu, a thing.
R, ṇ and ṇ	ର, ଣ and ଣ form ର୍ଣ୍ଣ	ବର୍ଣ୍ଣ	barṇṇa, colour.
		କର୍ଣ୍ଣ	karṇṇa, ear.

Oriya letters (49 in number) are classified as follows :—

1. Gutturals.—ଅ (a), ଆ (á), କ (k), ଖ (kh), ଗ (g), ଘ (gh), ଙ (ṅ), ହ (h).
2. Palatals.—ଇ (i), ଈ (i), ଚ (ch), ଛ (chh), (ଜ (j), ଝ (jh), ଞ (ñ), ଯ (y), ଶ (ś).
3. Cerebrals.—ଋ (ri), ୠ (ṙi), ଟ (ṭ), ଠ (ṭh), ଡ (ḍ), ଢ (ḍh), ଣ (ṇ), ର (r), ଷ (sh).
4. Dentals.—ଌ (lu), ତ (t), ଥ (th), ଦ (d), ଧ (dh), ନ (n), ଲ (l), ସ (s).
5. Labials.—ଉ (u), ଊ (ù), ପ (p), ଫ (ph), ବ (b), ଭ (bh), ମ (m).

Miscellaneous.—ଏ (e), ଐ (aì), ଓ (o), ଔ (au), *ୱ (v), ଂ (ñ), ଃ (h), and (ñ).

ଅବର୍ଗ୍ୟ " ବ ".

VOWELS.

ଅ ଆ ଇ ଈ ଉ ଊ ଋ ୠ ଌ ଏ
ଐ ଓ ଔ

CONSONANTS.

କ	ଖ	ଗ	ଘ	ଙ
ଚ	ଛ	ଜ	ଝ	ଞ
ଟ	ଠ	ଡ	ଢ	ଣ
ତ	ଥ	ଦ	ଧ	ନ
ପ	ଫ	ବ	ଭ	ମ
ଯ	ର	ଲ	ୱ	ଶ
ଷ	ସ	ହ		
ଂ	ଃ	ଁ		

NOTE.—ଡ଼ (ṛ), ଢ଼ (ṛh), ଳ (ḷ), and ୟ (ya) are also used in the oriya language as Variants of ଡ (ḍ), ଢ (ḍh), ଲ (ḷ) and ଯ (y).

GRAMMAR.

The following elements of Oriya Grammar contain, it is hoped, all that it is most essential for a learner to know:—

Nouns.

Nouns in Oriya are declined as below:—

Singular (eka bachana, ଏକ ବଚନ)

1. Nominative	ଘର	ghara,	a house.
2. Accusative	ଘରକୁ	gharaku,	to a house.
3. Instrumental	ଘରଦ୍ୱାରା	gharadwárá,	by a house.
4. Dative	ଘରକୁ	gharaku,	to a house.
5. Ablative	ଘରୁ	gharu,	from a house.
6. Genitive	ଘରର	gharara,	of a house.
7. Locative	ଘରେ or ଘରରେ	ghare, or gharare	in a house.

The plural number is formed by adding to the singular the termination ମାନ mána, and ମାନେ máne, which is sometimes abbreviated into ଏ e, as ଲୋକ loka, a person, plural ଲୋକମାନେ lokamáne, or ଲୋକେ loke, persons.

Plural (bahubachana ବହୁବଚନ).

1. Nominative	ଘରମାନ	gharamána,	houses.
2. Accusative	ଘରମାନଙ୍କୁ	gharamánanku,	to houses.
3. Instrumental	ଘରମାନଙ୍କଦ୍ୱାରା	gharamánanka-dwárá.	by houses.
4. Dative	ଘରମାନଙ୍କୁ	gharamánanku,	to houses.
5. Ablative	ଘରଠାରୁ or ଘରମାନଙ୍କଠାରୁ	gharathásru, or gharamánanka-thásru.	from houses.
6. Genitive	ଘରମାନଙ୍କର	gharamánankara,	of houses.
7. Locative	ଘରମାନଙ୍କରେ or ଘରମାନଙ୍କ-ଠାରେ	gharamánankare or gharamánanka-thare.	in houses. at houses.

Abbreviations of the plural are not uncommon, as ଲୋକଙ୍କର lokankara, of the people, instead of ଲୋକମାନଙ୍କର lokamánankara, &c., &c.

Vocative or case of address :—ହେ ହରି ! (he Hari !), ହେ ବନ୍ଧୁ ! (he bandhu !, oh friend !).

Pronouns.

The personal pronouns are four :—ମୁଁ muñ, I ; ତୁ tu, thou ; ସେ se, he ; and ତାହା táhá, it.

The honorific forms are ଆମ୍ଭେ ámbhe, I ; ତୁମ୍ଭେ tumbhe, you ; and ଆପଣ ápaṇa, which may be rendered by "your honour" requires the verb to be in the plural number.

The pronouns ମୁଁ muñ, I ; ତୁ tu, thou ; and ସେ se, he are thus declined :—

ମୁଁ muñ, I.

Singular.

1. Nominative	ମୁଁ, ଆମ୍ଭେ	muñ, ámbhe,	I.
2. Accusative	ମୋତେ, ଆମ୍ଭଙ୍କୁ	mote, ámbhanku,	to me or me.
3. Instrumental	ମୋଦ୍ୱାରା, ଆମ୍ଭଦ୍ୱାରା	modwárá, ámbha-dwárá.	by me.
4. Dative	ମୋତେ, ଆମ୍ଭଙ୍କୁ	mote, ámbhanku,	to me or me.
5. Ablative	ମୋଠାରୁ, ଆମ୍ଭଠାରୁ	moṭháru, ámbha-ṭháru.	from me.
6. Genitive	ମୋର, ଆମ୍ଭର	mora, ámbhara,	mine.
7. Locative	ମୋଠାରେ, ଆମ୍ଭଠାରେ	moṭháre, ámbha-ṭháre.	in me.

Plural.

1. Nominative	ଆମ୍ଭେମାନେ	ámbhemáne,	we.
2. Accusative	ଆମ୍ଭମାନଙ୍କୁ	ámbhamánanku,	to us or us.
3. Instrumental	ଆମ୍ଭମାନଙ୍କଦ୍ୱାରା	ámbhamánanka-dwárá.	by us.

4. Dative	ଆମ୍ଭମାନଙ୍କୁ	ámbhamánaṅku,	to us.
5. Ablative	ଆମ୍ଭମାନଙ୍କଠାରୁ	ámbhamánaṅka-ṭharu.	from us.
6. Genitive	ଆମ୍ଭମାନଙ୍କର	ámbhamánaṅkara,	ours.
7. Locative	ଆମ୍ଭମାନଙ୍କଠାରେ	ámbhamánaṅka-ṭháre.	in us.

ତୁ tu, thou ; ତୁମେ tume (honorific).

Singular.

1. Nominative	ତୁ, ତୁମେ	tu, tume,	thou or you.
2. Accusative	ତୋତେ, ତୁମ୍ଭଙ୍କୁ	tote, tumbhaṅku,	to thee or thee.
3. Instrumental	ତୋଦ୍ୱାରା, ତୁମ୍ଭଦ୍ୱାରା	todwárá, tumbha-dwárá.	by thee.
4. Dative	ତୋତେ, ତୁମ୍ଭଙ୍କୁ	tote, tumbhaṅku,	to thee or thee.
5. Ablative	ତୋଠାରୁ, ତୁମ୍ଭଠାରୁ	toṭháru, thumbha-ṭháru.	from thee.
6. Genitive	ତୋର, ତୁମ୍ଭର	tora, tumbhara,	thine.
7. Locative	ତୋଠାରେ, ତୁମ୍ଭଠାରେ	toṭháre, tumbha-ṭhare.	in thee.

Plural.

1. Nominative	ତୁମ୍ଭେମାନେ	tumbhemáne,	you.
2. Accusative	ତୁମ୍ଭମାନଙ୍କୁ	tumbhamánaṅku,	to you or you.
3. Instrumental	ତୁମ୍ଭମାନଙ୍କଦ୍ୱାରା	tumbhamánaṅka-dwárá.	by you.
4. Dative	ତୁମ୍ଭମାନଙ୍କୁ	tumbhamánaṅku,	to you or you.
5. Ablative	ତୁମ୍ଭମାନଙ୍କଠାରୁ	tumbhamánaṅka-ṭharu.	from you.
6. Genitive	ତୁମ୍ଭମାନଙ୍କର	tumbhamána-ṅkara.	yours.
7. Locative	ତୁମ୍ଭମାନଙ୍କଠାରେ	tumbhamánaṅka-ṭháre.	in you.

ସେ se, he (both contemptuous and honorific).

Singular.

1. Nominative	ସେ	se,	he.
2. Accusative	ତାକୁ, ତାଙ୍କୁ	táku, táṅku,	to him or him.
3. Instrumental	ତାହାଦ୍ୱାରା, ତାଙ୍କଦ୍ୱାରା	táhádwárá, táṅkadwárá.	by him.
4. Dative	ତାକୁ	táku,	to him or him.
5. Ablative	ତାଠାରୁ	táṭháru,	from him.
6. Genitive	ତାର	tára,	his.
7. Locative	ତାଠାରେ	táṭháre,	in him.

Plural.

1. Nominative	ସେମାନେ	semáne,	they.
2. Accusative	ସେମାନଙ୍କୁ	semánaṅku,	to them.
3. Instrumental	ସେମାନଙ୍କଦ୍ୱାରା	semánaṅkadwárá,	by them.
4. Dative	ସେମାନଙ୍କୁ	semánaṅku,	to them or them.
5. Ablative	ସେମାନଙ୍କଠାରୁ	semánaṅkaṭháru,	from them.
6. Genitive	ସେମାନଙ୍କର	semánaṅkara,	theirs.
7. Locative	ସେମାନଙ୍କଠାରେ	semánaṅkaṭháre,	in them.

The relative pronoun ଯେ ye, who or which, is declined as follows :—

Singular.

1. Nominative	ଯେ	ye,	who, which.
2. Accusative	ଯାହାକୁ, ଯାହାଙ୍କୁ	yáháku, yáháṅku,	to whom.
3. Instrumental	ଯାହାଦ୍ୱାରା, ଯାହାଙ୍କଦ୍ୱାରା	yáhádwárá, váháṅkadwárá.	by whom.
4. Dative	ଯାହାକୁ, ଯାହାଙ୍କୁ	yáháku, yáháṅku,	to whom.
5. Ablative	ଯାହାଠାରୁ, ଯାହାଙ୍କଠାରୁ	yáháṭháru, yáháṅkaṭháru.	from whom.
6. Genitive	ଯାହାର, ଯାହାଙ୍କର	yáhára, yáháṅkara.	of whom.
7. Locative	ଯାହାଠାରେ, ଯାହାଙ୍କଠାରେ	yáháṭháre, yáháṅkaṭháre.	in whom.

Plural.

1.	Nominative	ଯେଉଁମାନେ	yeuñmáne,	who.
2.	Accusative	ଯେଉଁମାନଙ୍କୁ	yeuñmánaṅku,	to whom.
3.	Instrumental	ଯେଉଁମାନଙ୍କଦ୍ୱାରା	yeuñmánaṅka-dwárá.	by whom.
4.	Dative	ଯେଉଁମାନଙ୍କୁ	yeuñmánaṅku,	to whom.
5.	Ablative	ଯେଉଁମାନଙ୍କଠାରୁ	yeuñmánaṅáka-ṭháru,	from whom.
6.	Genitive	ଯେଉଁମାନଙ୍କର	yeuñmánaṅkara,	of whom.
7.	Locative	ଯେଉଁମାନଙ୍କ-ଠାରେ	yeuñmánaṅka-ṭhare.	in whom.

The interrogative pronouns are କି ki, କିସ kisa, କଣ kaṇa, what? for things, and କିଏସେ kiese, କିଏ kie and କେ ke, who? for persons, କିଏ kie, who? is declined below :—

Singular.

1.	Nominative	କିଏ	kie,	who.
2.	Accusative	କାହାକୁ	káháku,	to whom or whom.
3.	Instrumental	କାହାଦ୍ୱାରା	káhádwárá,	by whom.
4.	Dative	କାହାକୁ	káháku,	to whom or whom.
5.	Ablative	କାହାଠାରୁ	káháṭháru,	from whom.
6.	Genitive	କାହାର	káhára,	whose.
7.	Locative	କାହାଠାରେ	káháṭháre,	in whom.

Plural.

1.	Nominative	କେଉଁମାନେ	keuñmáne,	who.
2.	Accusative	କେଉଁମାନଙ୍କୁ	keuñmánaṅku,	to whom.
3.	Instrumental	କେଉଁମାନଙ୍କଦ୍ୱାରା	keuñmánaṅka-dwárá.	by whom.
4.	Dative	କେଉଁମାନଙ୍କୁ	keuñmánáṅku,	to whom.
5.	Ablative	କେଉଁମାନଙ୍କଠାରୁ	keuṅmánaṅka-ṭháru.	from whom.
6.	Genitive	କେଉଁମାନଙ୍କର	keumánaṅkara,	whose.
7.	Locative	କେଉଁମାନଙ୍କ-ଠାରେ	keuñmánaṅka-ṭháre.	in whom.

ADJECTIVES.

Oṛiyá adjectives remain, as a rule, unaffected by either gender, number, or case; as ଭଲ ମନୁଷ୍ୟ bhala manushya, a good man, ଭଲ ମାଇକିନିଆ bhala máikinià, a good woman, ଭଲ ଗଛମାନ bhala gachhamàna, good trees.

The affixes of Oriyà adjectives or most of them are derived from the Sanskrit, and in a few instances it is the custom to retain their distinctive form in the feminine gender, as ସେ ଏକ ବୁଢ଼ୀ ମାଇକିନିଆ se eka burhí máikiniá, she is an old woman, ସେ ବାଳିକା ସୁନ୍ଦରୀ se báḷiká sundarì, that girl is pretty.

Comparison is expressed either by means of the ablative case, or by means of the words ଠାରୁ prati or ଅପେକ୍ଷା, the second object compared being placed first in the sentence; as ଛେଳି ଠାରୁ ଗାଈ ଭଲ chheḷiṭháru gá`i bhala, a cow is better than a goat, or ଛେଳି ଅପେକ୍ଷା ଗାଈ ଭଲ chheḷi apekshá gà`i bhala.

The superlative is usually expressed with the assistance of the word ସବୁ sabu, all, or ସମସ୍ତ samasta, all, joined to the object compared; as,

> ସବୁ ମନୁଷ୍ୟ ଠାରୁ ସେ ଭଲ sabu manushyaṭháru se bhala, he is the best of men.

The word ମଧ୍ୟରେ madhyare, in the midst of, is also employed to express the superlative; as,

> ସବୁ ମନୁଷ୍ୟ ମଧ୍ୟରେ ସେ ଭଲ sabu manushya madhyare se bhala, he is the best of men.

VERBS.

The principal auxiliary verbs are ଥିବା thibá, to be or to remain. And ହୋଇବା hoibà, or ହେବା hebà, to be or to become. ଥିବା thibà, to be, is thus conjugated :—

(ବର୍ତ୍ତମାନ କାଳ bartamàn kàḷa) Present tense.

Person (ପୁରୁଷ purusha).		*Singular* (ଏକବଚନ ekabachana).	
1st	ମୁଁ ଅଛି	muñ achhi,	I am.
2nd	ତୁ ଅଛୁ	tu achhu,	thou art.
3rd	ସେ ଅଛି	se acchi,	he is.

Plural (ବହୁବଚନ bahubachana).

1st	ଆମ୍ଭେମାନେ ଅଛୁଁ	ámbhemáne acchnuñ,	we are.
2nd	ତୁମ୍ଭେମାନେ ଅଛ	tumbhemàne achha,	you are.
3rd	ସେମାନେ ଅଛନ୍ତି	semáne acchanti,	they are.

(ଅତୀତ କାଳ atîta káḷa) Past tense.

I was.

Person.

Singular.

1st	ମୁଁ ଥିଲି	muñ thili,	I was.
2nd	ତୁ ଥିଲୁ	tu thilu,	thou wert.
3rd	ସେ ଥିଲା	se thilá,	he was.

Plural.

1st	ଆମ୍ଭେମାନେ ଥିଲୁଁ	àmbhemáne thiluñ,	we were.
2nd	ତୁମ୍ଭେମାନେ ଥିଲ	tumbhemàne thila,	you were.
3rd	ସେମାନେ ଥିଲେ	semáne thile,	they were.

(ଭବିଷ୍ୟତ୍ କାଳ bhabîshyat kàḷa) Future tense.

I will be.

Singular.

1st	ମୁଁ ଥିବି	muñ thibi,	I will be.
2nd	ତୁମ୍ଭେ ଥିବ or ତୁ ଥିବୁ	tumbhe thiba, tu thibu,	thou wilt be.
3rd	ସେ ଥିବ	se thiba,	he will be.

Plural.

1st	ଆମ୍ଭେମାନେ ଥିବୁଁ	ámbhemáne thibuñ,	we will be.
2nd	ତୁମ୍ଭେମାନେ ଥିବ	tumbhemáne thiba,	you will be.
3rd	ସେମାନେ ଥିବେ	semáne thibe,	they will be.

Imperative mood.

Be.

Singular.

1st	ମୁଁ ଥାଏଁ	muñ tháeñ	let me be.
2nd	ତୁମ୍ଭେ ଥାଅ, ତୁ ଥା	tumbhe tháa, tu thá,	be.
3rd	ସେ ଥାଉ	se tháu,	let him be.

Plural.

1st	ଆମ୍ଭେମାନେ ଥାଉଁ	ámbhemáne tháuñ,	let us be.
2nd	ତୁମ୍ଭେମାନେ ଥାଅ	tumbhemáne tháa,	be ye.
3rd	ସେମାନେ ଥାଆନ୍ତୁ	semàne thààntu,	let them be.

Indefinite tense.

Singular.

1st	ମୁଁ ଥାଆନ୍ତି	muñ tháánti,	I could be.
2nd	ତୁମ୍ଭେ ଥାଆନ୍ତ, ତୁ ଥାଆନ୍ତୁ	tumbhe tháánta, tu tháántu,	thou wouldst be.
3rd	ସେ ଥାଆନ୍ତା	se tháántá,	he would be.

Plural.

1st	ଆମ୍ଭେମାନେ ଥାଆନ୍ତୁ	ámbhemáne tháántu,	we would be.
2nd	ତୁମ୍ଭେମାନେ ଥାଆନ୍ତ	tumbhemáne tháánta,	ye would be.
3rd	ସେମାନେ ଥାଆନ୍ତେ	semáne tháánte,	they would be.

Present verbal participle	ଥାଉ	tháu,	being.
Past verbal participle	ଥାଇ	thái,	having been.
Present relative participle	ଥିବା	thibá,	which is or will be.
Past relative participle	ଥିଲା	thilá,	which was.

The auxiliary verb ହୋଇବା hoibá or ହେବା hebá, to be or to become, is thus conjugated :—

Present tense.

Person.

Singular.

1st	ମୁଁ ହେଉଛି	muñ heuchhi,	I become.
2nd	ତୁମ୍ଭେ ହେଉଛ or ତୁ ହେଉଛୁ	tumbhe heuchha or tu heuchhu,	thou becomest.
3rd	ସେ ହେଉଛି	se heuchhi,	he becomes.

Plural.

1st	ଆମ୍ଭେମାନେ ହେଉଛୁଁ	ámbhemáne heuchhuñ,	we become.
2nd	ତୁମ୍ଭେମାନେ ହେଉଛ	tumbhemáne heuchha,	ye become.
3rd	ସେମାନେ ହେଉଛନ୍ତି	semáne heuchhanti,	they become.

Past tense.

Person.

Singular.

1st	ମୁଁ ହୋଇଲି or ହେଲି	muñ heli,	I became.
2nd	ତୁମ୍ଭେ ହେଲ or ତୁ ହେଲୁ	tumbhe hela or tu helu,	thou becamest,
3rd	ସେ ହେଲା	se helá,	he became.

Plural.

1st	ଆମ୍ଭେମାନେ ହେଲୁଁ	ámbhemáne heluñ,	we became.
2nd	ତୁମ୍ଭେମାନେ ହେଲ	tumbhemáne hela,	ye became.
3rd	ସେମାନେ ହେଲେ	semáne hele,	they became.

Future tense.

Singular.

1st	ମୁଁ ହେବି	muñ hebi,	I shall become.
2nd	ତୁ ହେବୁ, ତୁମ୍ଭେ ହେବ	tu hebu, tumbhe heba,	thou shall become.
3rd	ସେ ହେବ	se heba,	he will become.

Plural.

1st	ଆମ୍ଭେମାନେ ହେବୁଁ	ámbhemáne hebuñ,	we will become.
2nd	ତୁମ୍ଭେମାନେ ହେବ	tumbhemáne heba,	ye will become.
3rd	ସେମାନେ ହେବେ	semáne hebe,	they will become.

Imperative.

Become.

Person.

Singular.

1st	ମୁଁ ହୁଏଁ	muñ hueñ,	let me become.
2nd	ତୁମ୍ଭେ ହୁଅ, ତୁ ହୋ	tumbhe hua, tu ho,	become.
3rd	ସେ ହେଉ	se heu,	let him become.

Plural.

1st	ଆମ୍ଭେମାନେ ହେଉଁ	ámbhemáne heuñ	let us become.
3nd	ତୁମ୍ଭେମାନେ ହୁଅ	tumbhemáne hua,	become.
3rd	ସେମାନେ ହୁଅନ୍ତୁ	semáne huantu,	let them become.

Indefinite tense.

Singular.

Person.			
1st	ମୁଁ ହୁଅନ୍ତି	muñ huanti,	I would become.
2nd	ତୁମ୍ଭେ ହୁଅନ୍ତ, ତୁ ହୁଅନ୍ତୁ	tumbhe huanta, tu huantu,	thou wouldst become.
3rd	ସେ ହୁଅନ୍ତା	se huantà,	he would become.

Plural.

1st	ଆମ୍ଭେମାନେ ହୁଅନ୍ତୁ	ámbhemáne huantu,	we would become.
2nd	ତୁମ୍ଭେମାନେ ହୁଅନ୍ତ	tumbhemáne huanta,	ye would become.
3rd	ସେମାନେ ହୁଅନ୍ତେ	semàne huante,	they would become.

Present verbal participle	ହେଉ	heu,	becoming.
Past verbal participle	ହୋଇ	hoi,	having become.
Future relative participle	ହେବା	hebá	which becomes.
Past relative participle	ହେଲା	helá,	which became.

The active verb କରିବା karibà, to do or make, is conjugated as follows :—

Present tense.

I do.

Singular.

Person.			
1st	ମୁଁ କରୁଅଛି	muñ karuachhi,	I am doing or I make.
2nd	ତୁମ୍ଭେ କରୁଅଛ, ତୁ କରୁଅଛୁ	tumbhe karuachha, tu karuachhu,	thou art doing.
3rd	ସେ କରୁଅଛି	se karuachhi,	he is doing.

Plural.

1st	ଆମ୍ଭେମାନେ କରୁଅଛୁଁ	ámbhemáne karu-achhuñ,	we are doing.
2nd	ତୁମ୍ଭେମାନେ କରୁଅଛ	tumbhemáne karu-achha,	ye are doing.
3rd	ସେମାନେ କରୁଅଛନ୍ତି	semáne karu-achhanti,	they are doing.

The present tense is ûsually contracted into ମୁଁ କରୁଛି muñ karuchhi, ତୁମ୍ଭେ କରୁଛ, ତୁ କରୁଛୁ tumbhe karuchha, tu karuchhu, ସେ କରୁଛି se karuchhi, etc., I do, thou doest, he does, etc.

Past tense.

Singular.

Person.			
1st	ମୁଁ କଲି	muñ kali,	I did or made.
2nd	ତୁମ୍ଭେ କଲ, ତୁ କଲୁ	tumbhe kala, tu kalu,	thou didst.
3rd	ସେ କଲା	se kalá,	he did.

Plural.

1st	ଆମ୍ଭେମାନେ କଲୁଁ	ámbhemáne kaluñ,	we did.
2nd	ତୁମ୍ଭେମାନେ କଲ	tumbhemàne kala,	ye did.
3rd	ସେମାନେ କଲେ	semáne kale,	they did.

Future tense.

Singular.

Person.			
1st	ମୁଁ କରିବି	muñ karibi,	I will do.
2nd	ତୁମ୍ଭେ କରିବ or ତୁ କରିବୁ	tumbhe kariba, tu karibu,	thou wilt do.
3rd	ସେ କରିବ	se kariba,	he will do.

Plural.

1st	ଆମ୍ଭେମାନେ କରିବୁଁ	ámbhemáne karibuñ,	we will do.
2nd	ତୁମ୍ଭେମାନେ କରିବ	tumbhemáne kariba,	ye will do.
3rd	ସେମାନେ କରିବେ	semáne karibe,	they will do.

Imperative.

Singular.

Person.			
1st	ମୁଁ କରେଁ	muñ kareñ,	let me do.
2nd	ତୁମ୍ଭେ କର, ତୁ କର	tumbhe kara, tu kara,	do thou.
3rd	ସେ କରୁ	se karu,	let him do.

Plural.

1st	ଆମ୍ଭେମାନେ କରୁଁ	ámbhemáne karuñ	let us do.
2nd	ତୁମ୍ଭେମାନେ କର	tumbhemáne kara,	do ye.
3rd	ସେମାନେ କରନ୍ତୁ	semáne karantu,	let them do.

Singular.

1st	ମୁଁ କରନ୍ତି	muñ karanti,	I would do.
2nd	ତୁ କରନ୍ତୁ	tu karantu,	thou wouldst do
3rd	ସେ କରନ୍ତା	se karantá,	he would do.

Plural.

1st	ଆମ୍ଭେମାନେ କରନ୍ତୁ	àmbhemane karantu,	we would do.
2nd	ତୁମ୍ଭେମାନେ କରନ୍ତ	tumbhemáne karanta,	ye would do.
3rd	ସେମାନେ କରନ୍ତେ	semàne karante,	they would do.

Present verbal participle	କରୁ	karu,	doing.
Past verbal participle	କରି	kari,	having done.
Future relative participle	କରିବା	karibá,	who does or will do.
Past relative participle	କଲା	kalá,	who or which did.

The formation of compound tenses is effected by means of the auxiliary verb ଥିବା thibà, to be, and is as simple as the other parts of the Oriya verb :—

ମୁଁ କରୁଅଛି	muñ karu-achhi,	I am doing.
ମୁଁ କରିଅଛି	muñ kari-achhi,	I have done.
ମୁଁ କରୁଥିଲି	muñ karu-thili,	I was doing.
ମୁଁ କରିଥିଲି	muñ kari-thili,	I had done.
ମୁଁ କରୁଥିବି	muñ karu-thibi.	I shall be doing.
ମୁଁ କରିଥିବି	muñ kari-thibi,	I shall have done.
ମୁଁ କରୁଥାଏଁ	muñ karu-tháeñ,	I am in the habit of doing.
ମୁଁ କରିଥାଏଁ	muñ kari-tháeñ,	I used to do.
ମୁଁ କରୁଥିଲେ	muñ karu-thile,	If I were doing.
ମୁଁ କରିଥିଲେ	muñ kari-thile,	If I had done.
ମୁଁ କରୁଥାଆନ୍ତି	muñ karu-tháánti,	I would be doing.
ମୁଁ କରିଥାଆନ୍ତି	muñ kari-tháánti,	I would have done.

The use of the relative participle in Oriya is peculiar. It is formed by adding to the past verbal participle of the verb the termination ବା bá for the present tense, and ଲା lá, for the past. Examples :—

Present.

ମୋର ଦେବା ଧାନ	mora debá dhána,	the corn which I give.

Past.

ମୋର ଦେଲା ଟଙ୍କା	mora delá ṭanká,	the rupee which I gave.

Progressive Present.

ମୋର ଦେଉଥିବା ଟଙ୍କା	mora deu-thibá ṭanká,	the rupee which I am giving.

Progressive Past.

ମୋର ଦେଇଥିବା ଟଙ୍କା	mora dei-thibá ṭanká,	the rupee which I have given.

The passive voice in Oriya is formed by adding to the passive participle of the verb, either the auxiliary verb ହେବା hebà, to become, or the irregular verb ଯିବା yibà, to go.

The passive participle is formed by adding ଆ à to the root of the verb, as ଦେଖ dekha, see, becomes ଦେଖା dekhà, seen. Examples :—

ସେ ଦେଖା ଗଲା	se dekhà galà,	he was seen.

If, however, the root of the verb ends in ଏ e, this vowel must be changed into ଇ i before the passive affix ଆ à, as in ଦେ de, give, which becomes ଦିଆ dià, given.

In like manner when the root of the verb ends either in ଆ à, or in ଓ o, the passive participle is formed by changing these two vowels into ଉ, u, before the passive affix ଆ, à, thus ଖା, khà, eat, becomes ଖୁଆ, khuà, ẹaten, and ଧୋ, dho, wash, becomes ଧୁଆ, dhuà, washed. Whilst ମାର, màra, beat, becomes ମରା marà, beaten.

The verb ଯିବା, yibà, to go, is irregular and is declined as follows :—

Present tense.

Singular.

Person.			
1st	ମୁଁ ଯାଉଛି	muñ yàuchhi,	I go.
2nd	ତୁମ୍ଭେ ଯାଉଛ, ତୁ ଯାଉଛୁ	tumbhe yàuchha, tu yàuchhu,	thou goest.
3rd	ସେ ଯାଉଛି	se yàuchhi,	he goes.

Plural.

1st	ଆମ୍ଭେମାନେ ଯାଉଛୁଁ	àmbhemàne yáuchhuñ,	we go.
2nd	ତୁମ୍ଭେମାନେ ଯାଉଛ	tumbhemàne yàuchha,	you go.
3rd	ସେମାନେ ଯାଉଛନ୍ତି	semàne yàuchhanti,	they go.

Past tense.

Singular.

Person.			
1st	ମୁଁ ଗଲି	muñ gali,	I went.
2nd	ତୁମ୍ଭେ ଗଲ, ତୁ ଗଲୁ	tumbhe gala, tu galu,	thou wentest.
3rd	ସେ ଗଲା	se galà,	he went.

Plural.

1st	ଆମ୍ଭେମାନେ ଗଲୁ	àmbhemàne galuñ,	we went.
2nd	ତୁମ୍ଭେମାନେ ଗଲ	tumbhemàne gala,	you went.
3rd	ସେମାନେ ଗଲେ	semàne gale,	they went.

Future Tense.

ମୁଁ ଯିବି	muñ yibi,	I will go.
ଆମ୍ଭେମାନେ ଯିବୁଁ	àmbhemàne yibuñ	we will go.

Conditional.

ମୁଁ ଯାଆନ୍ତି	muñ yàànti,	I would go.
ଆମ୍ଭେମାନେ ଯାଆନ୍ତୁ	àmbhemàne yààntu,	we would go,

Present	v.	part,	ଯାଉ	yàu,	going.
Past	v.	part.	ଯାଇ	yài,	having gone.
Present	rel.	part.	ଯିବା	yibà,	who, or which goes.
Past	rel.	part.	ଗଲା	galà,	who, or which went.

Lastly, casual verbs in Oriya are formed by adding ଆ, á to the root of the verb, as in the passive voice and adding to the passive participle the termination ଇବା, ibà.

Example.

ଦେଖିବା,	dekhibà to see, becomes	ଦେଖାଇବା,	dekhàibá, to cause to see, i. e., to show.
ଦେବା,	debà, to give becomes	ଦିଆଇବା,	diàibà, to cause to give.
ଖାଇବା,	khàibà, to eat, becomes	ଖୁଆଇବା,	khuàibà, to cause to eat, i.e., to feed.
ଆଣିବା	àṇibà, to bring, becomes,	ଅଣାଇବା,	aṇàibà, to cause to bring, i.e., to fetch.
ଡାକିବା,	ḍàkiba, to call, becomes	ଡକାଇବା	ḍakàibà, to cause to call, i.e., to summon.

Part II

Dialogues in English, Oriya and Roman character

PART II

DIALOGUES

Introductory English	କଥାବାର୍ତ୍ତା Oriya	Kathàbàrttà Roman
Who are you ?	ତୁ କିଏ ?	Tu kie ?
I am a cooly.	ମୁଁ ମୂଲିଆ	Muñ mulià.
What do you want ?	ତୋର କଣ ଲୋଡ଼ା ?	Tora kaṇa loṛà ?
I want nothing.	ମୋର କିଛି ଲୋଡ଼ା ନାହି	Mora kichhi loṛà nàhiñ.
Be silent.	ତୁନି ହୁଅ	Tuni hua.
Take care.	ହୁସିଆର ହୁଅ	Husiyàr hua.
Don't make noise.	ଗୋଳ କର ନାହିଁ	Goḷa kara nàhiñ.
Shut the door.	କବାଟ ଦିଅ	Kabáṭa dia.
Open the door.	କବାଟ ଫିଟାଅ	Kabáṭa phiṭáa.
It is very late.	ବଡ଼ ଉଛୁର ହେଉଛି	Baṛa uchhura heu-chhi.
It is not yet nine o'clock.	ଏ ଯାକେ ନ ଘଣ୍ଟା ହୋଇ ନାହିଁ	E yàke na ghaṇṭà hoi nàhiñ.
Tell the truth, don't tell lies.	ସତ କହ, ମିଛ କହ ନା	Sata kaha, michha kaha nà.
Where is my horse ?	ଆମର ଘୋଡ଼ା କେଉଁଠାରେ ?	Ámara ghoṛà keuñ ṭhàre ?
It is in the village.	ଏହା ଗାଁରେ ଅଛି	Ehà gàñre achhi.
Who went to fetch my horse ?	ମୋର ଘୋଡ଼ା ଆଣିବାକୁ କିଏ ଗଲା ?	Mora ghoṛà àṇibàku kie galà ?
No one went.	କେହି ଗଲେ ନାହିଁ ?	Kehi gale nàhiñ.
Will you go ?	ତୁ ଯିବୁ କି ?	Tu yibu ki ?
I will go.	ମୁଁ ଯିବି	Muñ yibi.
Why did he go ?	ସେ କାହିଁକି ଗଲା ?	Se kàhiñki galà ?
I don't know.	ମୁଁ ଜାଣେ ନାହିଁ	Muñ jàṇe nàhiñ.

Introductory English	କଥାବାର୍ତ୍ତା Oriya	Kathàbàrttà Roman
Why did he come ?	ସେ କାହିଁକି ଆସିଲା ?	Se kàhiñki àsilà ?
Who is coming ?	କିଏ ଆସୁଛି ?	Kie àsuchhi ?
A man is coming along the road.	ଜଣେ ଲୋକ ବ ଠରେ ଆସୁଛି	Jaṇe loka bàṭare àsuchhi.
I see a man coming along the road.	ଜଣେ ଲୋକ ବାଟରେ ଆସିବାର ମୁଁ ଦେଖୁଛି	Jaṇe loka bàṭare àsibàra muñ dekhuchhi.
What is the name of the man coming along the road ?	ବାଟରେ ଆସୁଥିବା ଲୋକର ନାମ କଣ ?	Bàṭare àsuthibà lokara nàma kaṇa ?
Call him.	ତାକୁ ଡାକ	Tàku ḍàka.
Tell him to come quickly.	ବେଗେ ଆସିବାକୁ ତାକୁ କହ	Bege àsibàku tàku kaha.
When will you come (Plural)	ତୁମେ କେବେ ଆସିବ ?	Tume kebe àsiba ?
We will come to-morrow.	ଆମେ କାଲି ଆସିବୁ	Ame kàli àsibu.
I have no work and have come to see you.	ମୋର କିଛି କାମ ନ ଥିବାରୁ ତୁମକୁ ଦେଖିବାକୁ ଆସିଛି	Mora kichhi kàma na thibàru tumaku dekhibàku àsichhi.
If you had come before I should have seen you.	ତୁ ଆଗେ ଆସିଥିଲେ ମୁଁ ତୋତେ ଦେଖି ଥାଆନ୍ତି	Tu àge àsithile muñ tote dekhi thààntі.
If they had come before he should have seen them.	ସେମାନେ ଆଗେ ଆସିଥିଲେ ସେ ସେମାନଙ୍କୁ ଦେଖି ଥାଆନ୍ତା	Semàne àge àsithile se semànaṅku dekhithààntа.
Iron is heavy.	ଲୁହା ଭାରି ଅଟେ	Luhà bhàṛi aṭe.
Silver is heavier.	ରୁପା ତାଠାରୁ ଭାରି	Rúpà tà ṭhàru bhàṛi.
Gold is the heaviest.	ସୁନା ସବୁଠାରୁ ଭାରି	Sunà sabu ṭhàru bhàṛi.

Introductory English	କଥାବାର୍ତ୍ତା Oriya	Kathàbàrttà Roman
Wood is light.	କାଠ ହାଲୁକା	Kàṭha hàlukà.
Cotton is lighter.	କପା ତାଠାରୁ ହାଲୁକା	Kapà tà ṭhàru hàlukà.
A feather is lightest.	ପକ୍ଷି ସବୁଠାରୁ ହାଲୁକା	Pakhi sabu ṭhàru hàlukà.
Bring the eggs which I bought to-day.	ମୁଁ ଆଜି କିଣିଥିବା ଡିମ୍ବ ଆଣ	Muñ àji kiṇithibà ḍimba àṇa.
The rice which you sell is not good.	ତୋ ବିକିବା ଚାଉଳ ଭଲ ନୁହେଁ	To bikibà chàuḷa bhala nuheñ.
The rice which he bought yesterday was good.	ସେ କାଲି କିଣିଥିବା ଚାଉଳ ଭଲ ଥିଲା	Se kàli kiṇithibà chàuḷa bhala thilà.
Milk the cow.	ଗାଈ ଦୁହଁ ।	Gàï duhañ.
Ghee is obtained by cooking butter.	ଲହୁଣିକି ରାନ୍ଧିଲେ ଘିଅ ବାହାରେ ।	Lahuṇiki ràndhile ghia bàhàre.
There is no cream in this milk, you have been mixing water in it.	ଏ ଦୁଧରେ ସର ନାହିଁ ତୁମେ ତହିଁରେ ପାଣି ମିଶାଇ ଦେଇଛ ।	E dudhare sara nàhiñ, tume tahiñre pàṇi miśài deichha.
Are there any letters for me ?	ମୋ ନାମରେ କିଛି ଚିଠିପତ୍ର ଆସି ଅଛି କି ?	Mo nàmare kichhi chiṭhi patra àsi achhi ki ?
When does the post leave ?	ଡାକ କେତେବେଳେ ଯାଏ ?	Ḍàka ketebeḷe yàe ?
Go and enquire at what o' clock the post leaves.	ଡାକ କେତେଟାବେଳେ ଯିବ ବୁଝିଆସ ।	Ḍàka ketetà beḷe yiba bujhi àsa.
Change this rupee and bring me a quarter of a rupee, four two anna pieces and the rest in copper.	ଏ ଟଙ୍କାଟି ଭଙ୍ଗାଇ ଗୋଟିଏ ସୁକି, ଚାରିଟି ଦୋଅଣି ଆଉ ବାକି ପଇସା ମୋତେ ଆଣି ଦିଅ ।	E ṭaṅkàṭi bhañgài goṭie suuki, chàriṭi doaṇi, àu bàki paisà mote àṇi dia.

Introductory	କଥାବାର୍ତ୍ତା	Kathàbàrttà
English	Oriya	Roman
When that gentleman received from you the letter which I sent, and said that he himself would come to-morrow, why did you not ask by which road and at what time he was coming ?	ଯେତେବେଳେ ସେ ଭଦ୍ରଲୋକ ମୋ ପଠାଇଥିବା ଚିଠି ତୋ ଠାରୁ ପାଇଲେ ଓ ସେ ଆପେ କାଲି ଆସିବେ ବୋଲି କହିଲେ, ସେ କେଉଁ ବାଟରେ ଓ କେତେବେଳେ ଆସିବେ ତୁ କାହିଁକି ପଚାରିଲୁ ନାହିଁ ?	Yetebeḷe se bhadra loka mo paṭhài-thibà chiṭhi toṭhàru pàile o se àpe kàli àsibe boli kahile, se keuñ bàṭare o ketebeḷe àsibe tu kàhiñki pachàrilu nàhiñ ?
Call the man who brought this letter from the other side of the river, and tell him that I will send an answer to the gentleman at half past six o' clock this evening.	ନଦୀ ସେପାରୁ ଏ ଚିଠି ଆଣିବା ଲୋକକୁ ଡାକି କରି କହ ଯେ ମୁଁ ଆଜି ସନ୍ଧ୍ୟା ସାଢ଼େ ଛଅ ଘଣ୍ଟା ସମୟରେ ସେ ଭଦ୍ରଲୋକଙ୍କୁ ଜବାବ ପଠାଇବି ।	Nadi se pàru e chiṭhi àṇibá lokaku ḍákikari kaha ye muñ áji sañdhyá sàṛhe chhaa ghaṇṭà samayare se bhadra lokañku jabàba paṭhàibi.
Run quickly to the Collector's house and enquire whether any of the gentlemen who landed from the ship at day-break, has brought letters or parcels for me or not.	ସକାଳେ ଜାହାଜରୁ ଓହ୍ଲାଇ ଥିବା ଭଦ୍ରଲୋକମାନଙ୍କ ମଧ୍ୟରୁ କେହି ମୋ ପାଇଁ ଚିଠି କିମ୍ବା ପାର୍ଶଲ ଆଣିଅଛନ୍ତି କି ନାହିଁ କିଲଟର ସାହେବଙ୍କ ଘରକୁ ବେଗେ ଯାଇ ବୁଝି ଆସ ।	Sakàḷe jàhàjaru ohlài thibà bhadralokamànañka madhyaru kehi mo pàiñ chiṭhi kimbà "pàrśala" àṇi achhanti ki nàhiñ "kilatara" sàhebañka gharaku bege yài bujhi àsa.

ON CULTIVATION

On Cultivation.	ଚାଷ କରିବା ବିଷୟ	Chàsha Karibà Bishaya
English	Oriya	Roman
What is your occupation ?	ତୋର କି ପେଶା ?	Tora ki pesà ?
My occupation is farming .	ମୋର ପେଶା ଚାଷ	Mora peśà chásha.

On Cultivation	ଚାଷ କରିବା ବିଷୟ	Chàsa Karibà Bishaya
English	Oriya	Roman
What is the name of your village?	ତୋର ଗ୍ରାମ ନାମ କଣ ?	Tora gráma nàma kaṇa ?
State why you have presented a petition.	ତୁ କାହିଁକି ଦରଖାସ୍ତ ଦେଇଅଛୁ କହ ।	Tu kàhiñki darakhàsta deiachhu kaha.
There is no crop this year on my land.	ଏ ବର୍ଷ ମୋ ଜମିରେ କିଛି ଫସଲ ହୋଇନାହିଁ ।	E barsha mo jamire kichhi phasala hoi nàhiñ.
Nevertheless I have paid half of my rent out of my household property and have only two pairs of bullocks left.	ତଥାପି ମୋ ଘର ସମ୍ପତ୍ତିରୁ ଅଧେ ଖଜଣା ଦେଇଅଛି ଆଉ ମୋର ଦୁଇହଳ ବଳଦ ମାତ୍ର ଅଛନ୍ତି ।	Tathàpi mo ghara sampattiru adhe khajaṇà dei achhi, àu mora dui haḷa balada màtra achhanti.
The Tahsildar and peon are demanding the rest of the rent.	ତହସିଲଦାର ଓ ପିଅନ ବାକି ଖଜଣା ମାଗୁଅଛନ୍ତି ।	Tahasildàra o piana bàkì khajaṇà màguachhanti.
I have nothing left of my property.	ମୋର ଆଉ କିଛି ସମ୍ପତ୍ତି ନାହିଁ	Mora àu kichhi sampatti nàhiñ.
How am I to pay the rest of the money.	ବାକୀ ଟଙ୍କା କିପରି ଦେବି ?	Bàkì ṭaṅkà kipari debi ?
What crops have ripened this year on your land ?	ଏ ବର୍ଷ ତୋ ଜମିରେ କି କି ଫସଲ ପାଚି ଅଛି ?	E barsha to jamire ki ki phasala pàchiachhi ?
In all I have harvested two bharans of paddy from my land.	ଏ ବର୍ଷ ମୁଁ ମୋଟରେ ଦୁଇ ଭରଣ ଧାନ ଅମଳ କରି ଅଛି ।	E barsha muñ moṭare dui bharaṇa dhàna amaḷa kariachhi.
I have got Rabi and other grains to the amount of twenty-two rupees.	ମୁଁ ରବି ଓ ଅନ୍ୟାନ୍ୟ ଶସ୍ୟରୁ ବାଇଶି ଟଙ୍କା ପାଇଅଛି ।	Muñ rabi o anyànya śasyaru bàiśi ṭaṅkà pàiachhi.
What is the amount of your rent ?	ତୋର ଖଜଣା ସବୁ କେତେ ?	Tora khajaṇà sabu kete ?

On Cultivation	ଚାଷ କରିବା ବିଷୟ	Chàsa Karibà Bishaya
English	Oriya	Roman
Have you any goats for sale ?	ତୋର ବିକିବାକୁ ଛେଳି ଅଛି କି ?	Tora bikibàku chheḷi achhiki ?
No, they all died last year owing to continuous rain.	ନାହିଁ, ଗଲାବର୍ଷ ଝଡ଼ି ହେବାରୁ ସବୁ ମରିଗଲେ ।	Nàhiñ, galà barsha jhaṛi hebàru sabu marigale.
A flood came down the river and did much damage.	ନଈରେ ବଢ଼ି ଆସି ବହୁତ କ୍ଷତି କଲା ।	Naíre baṛhi àsi bahuta kshati kalà.
Our fields are all swamped.	ଆମର ବିଲମାନଙ୍କରେ ପାଣି ଭରତି ହୋଇଅଛି ।	Amara bilamanaṅkare pàṇi bharati hoiachhi.
The crops are all burnt up.	ଖନ୍ଦସବୁ ପୋଡ଼ିଗଲା	Khanda sabu poṛi-galà.
How is cotton looking ?	କପା କିପରି ଦିଶୁଛି ?	Kapà kipari diśu-chhi ?
Has the raggy not yet been cut ?	ମାଣ୍ଡିଆ ଏଯାକେ କଟା ହେଲା କି ନାହିଁ ।	Màṇḍia e yàke kaṭà helà ki nàhiñ ?
When will you cultivate your fields ?	ବିଲ କେବେ ଚାଷ କରିବ ?	Bila kebe chàsha kariba ?
We shall cultivate it in another two months, if it rains.	ପାଣି ବର୍ଷିଲେ ଦୁଇମାସ ମଧ୍ୟରେ ଚାଷ କରିବୁ ।	Pàṇi barshile dui màsa madhyare chàsha koribuñ.
The ground is not yet soft enough for the plough.	ହଳ କରିବା ପାଇଁ ଭୂଇଁ ଏଯାକେ ବତର ହୋଇ ନାହିଁ ।	Haḷa karibà pàiñ bhuiñ e yàke batara hoi nàhiñ.
Why have you not cultivated this waste land ?	ଏ ପଡ଼ିଆ ଜମି ତୁମେ କାହିଁକି ଉଠିଆ କଲ ନାହିଁ ?	E paṛià jami tume kàhiñki uṭhiá kala nàhiñ ?
We have not cultivated it as the soil is not good.	ମଟି ଭଲ ନ ଥିବାରୁ ଆମେ ଏହାକୁ ଉଠିଆ କଲୁନାହିଁ ।	Màṭi bhala na thi-bàru àme ehàku uṭhià kalu nàhiñ.
When will the paddy be ripe ?	ଧାନ କେବେ ପାଚିବ ?	Dhàna kebe pàchiba ?
If the weather remains fine it will be cut in another seven days.	ପାଗ ଭଲ ହେଲେ ଆଉ ସାତ ଦିନରେ ଏହା କଟା ହେବ ।	Pàga bhala hele àu sàta dinare ehà kaṭà heba.

On Cultivation	ଚାଷ କରିବା ବିଷୟ	Chàsa Karibà Bishaya
English	Oriya	Roman
My rent is about one hundred and fifty rupees.	ମୋର ଖଜଣା ପ୍ରାୟ ଦେଢ଼ ଶହ ଟଙ୍କା ହେବ ।	Mora khajaṇà pràya deṛhaśahà ṭañkà heba.
I did not even obtain a full crop last year.	ମୁଁ ଗତବର୍ଷ ମଧ୍ୟ ପୂରା ଫସଲ ପାଇ ନ ଥିଲି ।	Muñ gata barsha madhya púrà phasala pài na thili.
I only received eighteen rupees remission for my loss of crop.	ମୋର ଫସଲ ନଷ୍ଟି ପାଇଁ ମୁଁ ଅଠର ଟଙ୍କା ମାତ୍ର ମାଫ୍ ପାଇଥିଲି ।	Mora phasala nasṭi pàiñ muñ aṭhara ṭañkà màtra màph pàithili.
How many pairs of bullocks have you?	ତୋର କେତେ ହଳ ବଳଦ ଅଛି ?	Tora kete haḷa baḷada achhi ?
I have two pairs of bullocks and three pairs female buffaloes.	ମୋର ଦୁଇ ହଳ ବଳଦ ଓ ତିନି ହଳ ମାଈ ମହିଷୀ ଅଛନ୍ତି ।	Mora dui haḷa baḷada o tini hàḷa màï mahishï achhanti.
What are you looking for?	ତୁ କଣ ଖୋଜୁଛୁ ?	Tu kaṇa khojuchhu ?
I have lost my bullock.	ମୋର ବଳଦ ହଜି ଯାଇଅଛି ।	Mora baḷada haji yàiachhi.
Have you not yet found your bullock?	ଏ ଯାକେ ତୁ ତୋର ବଳଦ ପାଇ ନାହୁଁ ?	E yàke tu tora baḷada pái náhuñ ?
See there is a buffalo grazing.	ହେଇଟି ଗୋଟିଏ ପୋଢ଼ୁଅ ଚରୁଛି ।	Heiti goṭie poṛhua charuchhi.
I drove the calf off the field and placed it in the pound.	ମୁଁ ବିଲରୁ ବାଛୁରି ତଡି ଦେଇ ତାକୁ କାଞ୍ଜିଆ ହତାରେ ଦେଇଥିଲି ।	Muñ bilaru bàchhuri taṛi dei tàku kàñjià hatàre deithili.
How many cows have you in your herd?	ତୋର ଗୋଠରେ କେତେ ଗାଈ ଅଛନ୍ତି ?	Tora goṭhare kete gàï achhanti ?
The herdsman drives the cows daily out to graze.	ରଖୁଆଳ ପ୍ରତିଦିନ ଗାଈସବୁ ଚରାଏ ।	Rakhuàḷa pratidina gàïsabu charàe.

On Cultivation	ଚାଷ କରିବା ବିଷୟ	Chàsa Karibà Bishaya
English	Oriya	Roman
When will you transplant the young paddy plants ?	ଧାନତଳି ଭାଙ୍ଗିକରି କେବେ ରୋଇବ ?	Dhàna taḷi bhàṅgikari kebe roiba ?
The grain ripens two months after transplanting the young plants.	ତଳି ରୋଇଲା ପରେ ଦୁଇ ମାସରେ ଧାନ ପାଚେ ।	Taḷi roibà pare dui màsare dhàna pàche.
What seed have you sown in your field ?	ତୋର ବିଲରେ କି ବିହନ ବୁଣିଛୁ ?	Tora bilare ki bihana buṇichhu ?
I have sown castor oil seed.	ମୁଁ ଜଡ଼ା ମଞ୍ଜି ବୁଣିଛି	Muñ jaŕá mañji buṇichhi.
Why has the gardner not sown the seeds I gave him in the garden ?	ମୁଁ ଦେଇଥିବା ମଞ୍ଜି ମାଳି କାହିଁକି ବଗିଚାରେ ଲଗାଇ ନାହିଁ ?	Muñ deithibà mañji máḷi káhiñki bagicháre lagái náhiñ?
The seed which we planted has all come up.	ଯେଉଁ ମଞ୍ଜି ଅମେ ଲଗାଇଥିଲୁଁ ସେ ସବୁ ଗଛ ହୋଇଅଛି ।	Yeuñ mañji àme lagàithilu se sabu gachha hoiachhi.
What crops are there in your village ?	ତୁମ ଗାଁରେ କି ଫସଲ ହୁଏ ?	Tuma gàñre ki phasala hue ?
What manure do you use ?	ତୁମେ କି ଖତ ବ୍ୟବହାର କର ?	Tume ki khata byabahàra kara ?
Cow dung and oil cakes are generally used by cultivators.	ଚାଷିମାନଙ୍କଦ୍ୱାରା ଗୋବର ଓ ପିଡିଆ ସାଧାରଣତଃ ବ୍ୟବହାର କରାଯାଏ ।	Chàshim ànaṅkadwàrà gobara o piṛià sàdhàraṇatah byabahàra karàyàe.
Do they cultivate sugar-cane ?	ସେମାନେ ଆଖୁ କରନ୍ତି କି ?	Semàne àkhu karanti ki ?
The raiyats came in the night time and out of enmity cut the bund ot our tank.	ରୟତମାନେ ଶତ୍ରୁତା କରି ରାତିରେ ଆସି ଆମର ପୋଖରୀ ବନ୍ଧ ହାଣି ଦେଲେ ।	Rayatamàne śatrutà kari ràtire àsi àmara pokhaŕi bandha hàṇi dele.

On Cultivation	ଚାଷ କରିବା ବିଷୟ	Chàsa Karibà Bishaya
English	Oriya	Roman
If it does not rain, there will be a famine.	ବର୍ଷା ନ ହେଲେ ମହାରଗ ହେବ	Barshà na hele maharaga heba.
As there has been no rain, the tank has dried up.	ବର୍ଷା ନ ହେବାରୁ ପୋଖରୀ ଶୁଖି ଯାଇଅଛି ।	Barshà na hebàru pokhaṛi śukhi yài-achhi.
As there has been no rain in the village, the crops have all been burnt up.	ଗାଁରେ ପାଣି ନ ବର୍ଷିବାରୁ ଫସଲ ସବୁ ପୋଡ଼ି ଯାଇଅଛି ।	Gàñre pàni na barshi-bàru phasala sabu poṛi yàiachhi.
If the raiyats want water, they must dig wells.	ରଇତମାନଙ୍କର ପାଣି ଲୋଡ଼ା ହେଲେ ସେମାନଙ୍କୁ କୂଅ ଖୋଳିବାକୁ ହେବ ।	Bayatamànaṅ kara pàṇi loṛà hele semànaṅku kùa khoḷibàku heba.
Last year crops were all washed away by heavy flood; this year by drought.	ଗଲା ବର୍ଷ ବଡ଼ ବଢ଼ିରେ ସବୁ ଫସଲ ଧୋଇ ଗଲା ; ଏ ବର୍ଷ ମରୁଡ଼ିରେ ମଲା ।	Galà barshà baṛa baṛhire sabu phasala dhoi galà; e barsha maruriṛe malà.
If they had dug wells, the crops would have been saved.	ସେମାନେ କୂଅ ଖୋଳିଥିଲେ ଫସଲ ସବୁ ରହି ଯାଇଥାନ୍ତା ।	Semàne kùa kholi-thile phasala sabu rahi yàithàntà.
Last year Government advanced loans to cultivators in flood-affected parts for purchase of seeds.	ଧୋଇଆ ଅଞ୍ଚଳରେ ଚାଷିମାନଙ୍କୁ ଗଲା ବର୍ଷ ସରକାର ବିହନ କିଣିବା ପାଇଁ ଋଣ ଦେଇଥିଲେ	Dhoià anchaḷare chàshimàn aṅku galà barsha sarakàra bihana kiṇibà pàiñ ṛiṇa deithile.
Is there any cattle disease in your village?	ତୁମ ଗାଁରେ ପଶୁ ରୋଗ ହୋଇ ଅଛି କି ?	Tuma gàñre paśu roga hoi achhi ki?
The jute which the raiyats have sown looks well.	ଚାଷିମାନେ ବୁଣିଥିବା ନଳିତା ଭଲ ଦିଶୁଛି ।	Chàshimàne buṇi-thibà naḷità bhala diśuchhi.

On Cultivation	ଚାଷ କରିବା ବିଷୟ	Chàsa Karibà Bishaya
English	Oriya	Roman
As the crop is deficient the money-lenders will not advance money.	ଫସଲ ଊଣା ହେବାରୁ ସାହୁକାରମାନେ ଟଙ୍କା ଆଗତୁରା ଦେବେ ନାହିଁ ।	Phasala ùṇà hebàru sàhukàramàne tankà àgaturà debe nàhiñ.
If you will give me time I will put down fresh crop and pay the money.	ମୋତେ କିଛି ସମୟ ଦେଲେ ମୁଁ ନୂଆ ଫସଲ କରି ଟଙ୍କା ଦେଇ ଦେବି ।	Mote kichhi samaya dele muñ nuà phasala kari ṭankà dei debi.

ON CUTCHERY.

——	କଚେରି ବିଷୟ	Kacheri bishaya
English	Oriya	Roman
What is yaur name ?	ତୋର ନାମ କଣ ?	Tora nàma kaṇa ?
What is your profession ?	ତୋର ବ୍ୟବସାୟ କଣ ?	Tora byabasàya kaṇa ?
I am a blacksmith.	ମୁଁ କମାର	Muñ kamàra.
How old are you ?	ତୋର ବୟସ କେତେ ?	Tora bayasa kete ?
I am twenty years old.	ମୋତେ କୋଡ଼ିଏ ବର୍ଷ	Mote koṛie barsha.
Where do you live ?	ତୁ କେଉଁଠାରେ ରହୁ ?	Tu keuñṭhàre rahu ?
Speak out. What do you want ?	ସଫା କହ ତୋର କଣ ଲୋଡ଼ା ?	Safá kaha tora kaṇa loṛà ?
These two persons were fighting in the street.	ଏ ଦୁଇଜଣ ରାସ୍ତାରେ ମାରାଗୋଳ କରୁଥିଲେ	E dui jaṇa ràstàre màṛa goḷa karu thile.
About six months ago a theft took place in my house.	ପ୍ରାୟ ଛ ମାସ ହେଲା ମୋ ଘରେ ଗୋଟିଏ ଚୋରି ହୋଇଥିଲା	Pràya chha màsa helà mo ghare goṭie chori hoithilà.
Did you make a complaint at the Thana about the theft ?	ଏ ଚୋରି ବିଷୟରେ ତୁମେ ଥାନାରେ ଫେରାଦ କରିଥିଲ କି ?	E chori bishayare tume thànàre pheràda karithila ki ?
What offence have they committed ?	ସେମାନେ କି ଦୋଷ କରିଅଛନ୍ତି ?	Semàne ki dosha kariachhanti ?

——	କଚେରୀ ବିଷୟ	Kacheri bishaya
English	Oriya	Roman
They made a hole in the mud wall and carried off all his things.	ସେମାନେ ମାଟି କାନ୍ଥରେ ସିନ୍ଧି କରି ତାର ସବୁ ଜିନିଷ ନେଇଗଲେ	Semàne màti kànthare sindhi kari tàra sabu jinisha nei gale.
Swear in the witness	ସାକ୍ଷୀକୁ ନିୟମ କରାଅ	Sàkshiku niyama karàa.
He took a stick and beat him on the head with it.	ସେ ଖଣ୍ଡେ ବାଡ଼ି ଧରି ତାର ମୁଣ୍ଡରେ ପିଟି ଦେଲା	Se khaṇḍe bàṛi dhari tàra muṇḍare piṭi delà.
From whom did you first of all obtain the land ?	ପ୍ରଥମେ ଏ ଜମି ତୁମେ କାହାଠାରୁ ପାଇଲ ?	Prathame e jami tume kàhàṭhàru pàila ?
I saw him running away but was unable to recognize him.	ସେ ପଳାଉଥିବାର ମୁଁ ଦେଖିଲି କିନ୍ତୁ ତାକୁ ଚିହ୍ନି ପାରିଲି ନାହିଁ	Se paḷàu thibàra muṅ dekhili kintu tàku chihni parili nàhiṅ.
Who was there when you paid the money ?	ତୁମେ ଟଙ୍କା ଦେଲାବେଳେ କିଏସେ ଥିଲା ?	Tume ṭaṅkà delàbeḷe kiese thilà ?
If you cheat in this way you will be punished.	ଏପରି ଦଗା ଦେଲେ ତୁମେ ଦଣ୍ଡିତ ହେବ	Epari dagà dele tume daṇḍita heba.
Was the chain on the door or was it broken ?	କବାଟରେ ଶିକୁଳି ଥିଲା କି ଭାଙ୍ଗି ଯାଇଥିଲା ?	Kabàṭare śikuḷi thilà ki bhàṅgi yài-thilà ?
He locked the door and brought me the key.	ସେ କବାଟରେ ତାଲା ପକାଇ ଦେଇ କୁଞ୍ଚିକାଠି ମୋତେ ଆଣି ଦେଲା	Se kabàṭare tálá pakài dei kuṅchi káthi mote àṇi delà.
This case will take two or three days to finish.	ଏ ମକଦମା ଫଏସଲ କରିବାକୁ ଦୁଇ ତିନିଦିନ ଲାଗିବ	E makadamà phae-sala karibàku dui tini dina làgiba.

———	କଚେରି ବିଷୟ	Kacherì bishaya
English	Oriya	Roman
Evidence has been found which will lead to the prisoner's conviction.	ପ୍ରମାଣ ମିଳିଛି ଯହିଁରେ ଏ କଏଦିର ଦଣ୍ଡ ହେବ	Pramàṇa miḷichhi yahiṅre e kaedira daṇḍa heba.
He was sentenced to two years' rigorous imprisonment.	ତାକୁ ଦୁଇ ବର୍ଷ ସଶ୍ରମ କାରାଦଣ୍ଡ ଦିଆ ହୋଇଥିଲା	Tàku dui barsha saśrama kàrà daṇḍa dià hoithilà.
The witnesses should not be examined within the hearing of one another and in future examinations they must be kept apart.	ସାକ୍ଷୀମାନଙ୍କର ଜମାନବନ୍ଦି ଏପରି ହେବା ଉଚିତ ଯେ ଯେପରି ଜଣେ ଅନ୍ୟର ଜମାନବନ୍ଦି ନ ଶୁଣେ, ଆଉ ଭବିଷ୍ୟତରେ ଜମାନବନ୍ଦି ବେଳେ ସେମାନଙ୍କୁ ଅଲଗା ରଖିବା ଉଚିତ	Sàkshìmànaṅ kara jamà nabandi epari hebà uchita ye yepari jaṇe anyara jamànbandi na śuṇe, áu bhabishyatare jamánabandi bele semánaṅku alagà rakhibà uchita.
If you weigh the silver, you will ascertain its value	ଏ ରୁପାକୁ ତୌଲିଲେ ତୁମେ ଏହାର ମୂଲ୍ୟ ଜାଣି ପାରିବ	E rùpàku taulile tume ehàra mùlya jàṇi pàriba.
The watch is offered to me for hundred rupees, shall I do right to buy it ?	ଏ ଘଡି ଶଏ ଟଙ୍କାକୁ ବିକି ଦେବାକୁ ମୋତେ ଯାଚୁଛି, ମୋର କିଣିବା ଠିକ୍ ହେବ କି ?	E ghaṛi śae ṭaṅkàku biki debàku mote yàchuchhi, mora kiṇibà thik heba ki ?
What proof have you that the party offering it came by it honestly ?	ଏ ଘଣ୍ଟା ଯାଚୁଥିବା ଲୋକ ତାହା ସଚ୍ଚୋଟ ଭାବରେ ପାଇଥିବାର କି ପ୍ରମାଣ ତୁମେ ପାଇଅଛ ?	E ghanṭà yàchuthibà loka tàhà sachchoṭabhábare pàithibàra ki pramáṇa tume pàiachha ?

——	କଚେରୀ ବିଷୟ	Kacheri bisaya
	Oriya	Roman
If he had offered it for a less sum, my suspicions would have been raised ; but what he asks appears to be its value.	ଯଦି ସେ ଏ ଘଣ୍ଟାକୁ ଉଣା ଟଙ୍କାରେ ଯାଚିଥାଆନ୍ତା, ତେବେ ମୋର ସନ୍ଦେହ ହୋଇ ଥାଆନ୍ତା ; ମାତ୍ର ସେ ଯେଉଁ ଟଙ୍କରେ ଯାଚୁଛି ତାହା ଏହାର ପୂରା ମୂଲ୍ୟ ପରି ବୋଧ ହେଉଅଛି ।	Yadi se e ghaṇṭàku ùṇà ṭaṅkàre yàchithààntà, tebe mora sandeha hoi thààntà ; màtra se yeuñ ṭaṅkàre yàchuchhi tàhà ehàra pùrà mùlya pari bodha heuchhi.

ON READING AND WRITING

——	ଲେଖା ପଢ଼ା ବିଷୟ	Lekhà paṛhà bishaya
English	Oriya	Roman
Can you read	ତୁମେ ପଢ଼ିପାର କି ?	Tume paṛhi pára ki ?
I can read.	ମୁଁ ପଢ଼ିପାରେ ।	Muñ paṛhi páre.
Can you write ?	ତୁମେ ଲେଖିପାର କି ?	Tume lekhi pàra ki ?
I cannot write.	ମୁଁ ଲେଖିପାରେ ନାହିଁ ।	Muñ lekhi pàre nàhiñ.
How long will it take to learn Oriya ?	ଓଡ଼ିଆ ଶିଖିବାକୁ କେତେ ସମୟ ଲାଗିବ ?	Oṛiyá śikhibàku kete samaya làgiba ?
He knows Oriya well.	ସେ ଓଡ଼ିଆ ଭଲ ଜାଣେ ।	Se oṛiyá bhala jàne.
If you speak Oriya thus, everybody will understand you.	ତୁମେ ଏପରି ଓଡ଼ିଆ କଥା କହିଲେ ସମସ୍ତେ ବୁଝି ପାରିବେ ।	Tume epari oṛiyá kathà kahile, samaste bujhi pàribe.
What do they call this in Oriya ?	ସେମାନେ ଓଡ଼ିଆରେ ଏହାକୁ କଣ କହନ୍ତି ?	Semàne oṛiyàre ehàku kaṇa kahanti ?
If I make any mistakes in speaking, correct me.	ମୁଁ କଥା କହିବାରେ ହୁଡ଼ିଲେ ତୁମେ ଶୁଦ୍ଧ କରିଦେବ ।	Muñ kathà kahibàre huṛile tume śuddha kari deba.

——	ଲେଖା ପଢ଼ା ବିଷୟ	Lekhà paṛhà bishaya
English	Oriya	Roman
You must read what you read last night over again.	ଗଲା ରାତିରେ ତୁମେ ଯାହା ପଢ଼ି-ଥିଲ ତୁମେ ତାହା ଅବଶ୍ୟ ପୁଣି ଥରେ ପଢ଼ିବ ।	Galà ràtire tume yàhà paṛhi thila tume tàhà abaśya puṇi thare paṛhiba.
That word is not used here.	ସେ କଥା ଏ ଦେଶରେ ଚଳେ ନାହିଁ ।	Se kathà e deśare chaḷe nàhiñ.
The children read well but their writing is not particularly good.	ପିଲାମାନେ ଭଲରୂପେ ପଢ଼ୁଛନ୍ତି, ମାତ୍ର ସେମାନଙ୍କର ଲେଖା ବିଶେଷତଃ ଭଲ ନୁହେଁ	Pilàmàne bhalarûpe paṛhuchhanti, màtra semànankara lekhà bisheshatah bhala nuheñ.
You have made a great many mistakes in spelling.	ତୁମେ ବନାନ କରିବାରେ ବହୁତ ଭୁଲ କରିଅଛ ।	Tume banàna karibàre bahuta bhula kari achha.
Having never learnt anything he is an utter fool.	ସେ କିଛି ପାଠ ନ ଶିଖିବା ହେତୁରୁ ନିପଟ ମୂର୍ଖ ହୋଇଅଛି ।	Se kichhi pàṭha na śikhibà heturu nipata mūrkha hoiachhi.
Why was the boy punished ?	ପିଲାଟିକୁ କାହିଁକି ଦଣ୍ଡ ଦିଆଗଲା ?	Pilàṭiku kàhiñki daṇḍa diàgalà ?
He was punished for being idle.	ସେ ଅଳସୁଆ ହେବାରୁ ଦଣ୍ଡ ପାଇଲା ।	Se aḷasuà hebàru daṇḍa pàilà.
This book is torn ; if you give it to the tailor, he will stitch it for you.	ଏ ବହି ଚିରି ଯାଇଅଛି ; ଦରଜିକୁ ଦେଲେ ସିଲାଇ କରିଦେବ ।	E bahi chiri yàiachhi ; darajiku dele silài kari deba.
When I counted, there were thirty sheep.	ମୁଁ ଗଣିବା ବେଳେ ତିରିଶଟା ମେଣ୍ଢା ଥିଲେ ।	Muñ gaṇibá beḷe tiriśaṭà menḍhà thile.

—— ଲେଖା ପଢ଼ା ବିଷୟ । Lekhà paṛhà bishaya

English	Oriya	Roman
In writing your accounts do not use Oriya figures.	ତୁମର ହିସାବ ଲେଖିବାବେଳେ ଓଡ଼ିଆ ଅଙ୍କ ଲେଖ ନାହିଁ ।	Tumara hisàba lekhibàbeḷe oṛiya aṅka lekha nàhiñ.
If eight Gaunis of paddy sell for a rupee, how many Gaunis will you get for fifty rupees and twelve annas; work that out and tell me.	ଟଙ୍କାକୁ ଆଠଗୌଣି ଧାନ ହେଲେ ପଚାଶଟଙ୍କା ବାରଅଣାକୁ କେତେ ଗୌଣି ଧାନ ହେବ, ତାହା ହିସାବ କରି ବେଗେ କହ ।	Ṭaṅkàku àṭha gauṇi dhàna hele pachàśa ṭaṅkà bàra aṇàku kete gauṇi dhàna heba, tàhà hisàba kari bege kaha.

RIDING

ଘୋଡ଼ା ଚଢ଼ି ବୁଲିବା ବିଷୟ (Ghoṛá chaṛhi bulibá bishaya)

English	Oriya	Roman
Riding is a good exercise.	ଘୋଡ଼ା ଚଢ଼ା ଏକ ଭଲ ବ୍ୟାୟାମ ।	Ghoṛá chaṛhà eka bhala byàyàma.
He rides every day.	ସେ ନିତି ଘୋଡ଼ା ଚଢ଼େ ।	Se niti ghoṛà chaṛhe.
The stirrup-leather broke and he fell from his horse.	ରେକାବ ଚମଡ଼ା ଛିଡ଼ି ଯିବାରୁ ସେ ତାହା ଘୋଡ଼ାରୁ ପଡ଼ିଗଲା ।	Rekàba chamaṛà chhiṛi yibàru se tàhá ghoṛàru paṛigalà.
Has the horse-keeper not yet boiled the horse's gram?	ସଇସ ଏତେବେଳ ଯାଏଁ ଘୋଡ଼ାର ଦାନା ସିଝାଇ ନାହିଁ କି ?	Saisa etebeḷa yàeñ ghoṛàra dànà sijhài nàhiñ ki ?
No, he has neither wood nor pot for boiling it in.	ନା, ଏହା ସିଝାଇବା ପାଇଁ ତାହାର କାଠ ନାହିଁ କି ହାଣ୍ଡି ନାହିଁ ।	Nà, ehà sijhàibà pàiñ tàhàra kàṭha nàhiñ ki hàṇḍi nàhiñ.
Gram is very cheap now, how many seers do you get for a rupee?	ଚଣା ଏବେ ବଡ଼ ଶସ୍ତା ; ଟଙ୍କାକୁ କେତେ ସେର ତୁମେ ପାଉଅଛ ?	Chṇà ebe baṛa śastà; ṭaṅkàku kete sera tume pàuachha ?
Bring 3 bundles of straw for my horse.	ମୋ ଘୋଡ଼ା ପାଇଁ ତିନି ବିଡ଼ା ଛଣ ଆଣ ।	Mo ghoṛà pàiñ tini biṛà chhaṇa àṇa.

ଘୋଡ଼ା ଚଢ଼ି ବୁଲିବା ବିଷୟ (Ghoṛà chaṛhi bulibà bishaya)

English	Oriya	Roman
The horse was very dirty when I saw it this morning.	ଆଜି ସକାଳେ ଘୋଡ଼ାକୁ ଦେଖିଲା ବେଳକୁ ସେ ବଡ଼ ମଇଳା ହୋଇଥିଲା ।	Áji sakàḷe ghoṛàku dekhilà beḷaku se baṛa maiḷà hoithilà.
That horse's tail wants cutting.	ସେ ଘୋଡ଼ାର ଲାଞ୍ଜ କଟାହେବା ଆବଶ୍ୟକ ।	Se ghoṛàra làñja kaṭàhebà àbaśyaka.
Clean the horse first, and give him his corn afterwards.	ଘୋଡ଼ାକୁ ଆଗେ ସଫା କର, ତା ପରେ ଦାନା ଦିଅ ।	Ghoṛàku àge saphà kara, tàpare dànà dia.
The horse appears to me to be lame.	ସେ ଘୋଡ଼ା ଛୋଟା ପରି ମୋତେ ଦିଶୁଛି ।	Se ghoṛà chhoṭà pari mote diśuchhi.
Tell the horse-keeper to saddle the horse and bring him round.	ଘୋଡ଼ାକୁ ଜିନ ବାନ୍ଧି କରି ଆଣିବାକୁ ସଇସକୁ କହ ।	Ghoṛàku jina bàndhikari àṇibàku saisaku kaha.
Bring the horse's bridle.	ଏ ଘୋଡ଼ାର ଲଗାମ ଆଣ ।	E ghoṛàra lagàma àṇa.
Take the horse to the stable.	ଘୋଡ଼ାକୁ ଶାଳକୁ ନିଅ ।	Ghoṛàku śàḷaku nia.
Can my horse swim this river ?	ମୋ ଘୋଡ଼ା ଏ ନଦୀ ପହଁରି ପାରେ କି ?	Mo ghoṛà e nadī pahañri pàre ki ?
Take care that he does not get drowned.	ସାବଧାନ ହୁଅ, ଯେପରି ସେ ବୁଡ଼ି ନ ଯାଏ ।	Sàbadhàna hua, yepari se buṛi nayàe.
Can grass for the horse be procured there?	ଘୋଡ଼ା ପାଇଁ ସେଠାରେ ଘାସ ମିଳିବ କି ?	Ghoṛà pàiñ seṭhàre ghàsa miḷiba ki ?
Can a horse get to the top of that mountain ?	ସେ ପର୍ବତ ଉପରକୁ ଘୋଡ଼ା ଚଢ଼ି ପାରେ କି ?	Se parbata uparaku ghoṛà chaṛhi pàre ki ?

ଘୋଡ଼ା ଚଢ଼ି ବୁଲିବା ବିଷୟ (Ghoṛà chaṛhi bulibà bishaya)

English	Oriya	Roman
It costs twenty rupees a month to keep a horse.	ଘୋଡ଼ାଟିଏ ରଖିବା ପାଇଁ ମାସରେ କୋଡ଼ିଏ ଟଙ୍କା ଲାଗିବ ।	Ghoṛàṭie rakhibà pàiñ màsare koṛie ṭaṅkà làgiba.
This horse must be shod to-morrow morning early.	ଏ ଘୋଡ଼ାକୁ କାଲି ବଡ଼ ସକାଳେ ନାଲ ବନ୍ଧାଇ କରାଯିବ ।	E ghoṛàku kàli baṛa sakàḷe nàla bandhài karàyiba.
That bundle of grass is not enough for one horse.	ସେ ଘାସ ବିଡ଼ା ଗୋଟିଏ ଘୋଡ଼ାକୁ ଅଣ୍ଟିବ ନାହିଁ ।	Se ghàsa biṛà goṭie ghoṛàku aṇṭiba nàhiñ.

ON SHOOTING

ଶିକାର ବିଷୟ (Śikàra bishaya)

English	Oriya	Roman
I shall go out shooting early morning.	କାଲି ବଡ଼ ସକାଳେ ମୁଁ ଶିକାର କରିବାକୁ ଯିବି ।	Káli baṛa sakále muñ śikàra karibáku yibi.
Call me at cock-crow.	କୁକୁଡ଼ା ଡାକିବା ବେଳେ ମୋତେ ଡାକିଦେବ ।	Kukuṛà ḍàkibà beḷe mote ḍáki deba.
Awake me before it is light.	ଫର୍ଚ୍ଚା ନ ହେବା ପୂର୍ବରୁ ମୋତେ ଉଠାଅ ।	Pharchá na hebá púrbaru mote uṭhàa.
What animals are there in this jungle?	ଏ ବଣରେ କି କି ଜନ୍ତୁ ଅଛନ୍ତି ?	E baṇare ki ki jantu achhanti ?
There are sambar, spotted deer, wild boar and hares.	ସମ୍ବର, ଚିତ୍ରା ହରିଣ, ବାରା, ଭାଲୁ ଓ ଠେକୁଆ ଏ ସବୁ ଅଛନ୍ତି ।	Sambara, chitrá hariṇa, bárá, bhàlu, o ṭhekuà e sabu achhanti.
There are also pea-fowl.	ମୟୁରମାନେ ମଧ୍ୟ ଅଛନ୍ତି ।	Mayúra màne madhya achhanti.
Have you got powder, shot and everything else ?	ତୁମଠାରେ ବାରୁଦ, ଗୁଳି ଓ ଆଉ ଆଉ ଜିନିଷ ଅଛି କି ?	Tumaṭhàre bàruda, guḷi o àu àu jinisa achhi ki ?

ଶିକାର ବିଷୟ (Sikára bishaya)

English	Oriya	Roman
A cheeta killed one of my lambs last night.	କାଲି ରାତିରେ ଗୋଟାଏ ଚିତା ବାଘ ମୋର ମେଣ୍ଢାଛୁଆରୁ ଗୋଟିଏ ମାରି ପକାଇଲା ।	Kàli rátire goṭáe chitá bágha mora menḍhá chhuáru goṭie mári pakáilá.
If you shoot the cheeta I will make you a present of five rupees.	ତୁମେ ଯଦି କଲରାପତ୍ରିଆ ବାଘକୁ ଲାଖିଦେବ, ମୁଁ ତୁମକୁ ପାଞ୍ଚ ଟଙ୍କା ପୁରସ୍କାର ଦେବ ।	Tume yadi kalará patriá bághaku láchhi deba, muṅ tumaku páncha ṭaṅká puraskára debi.
Who fired ?	କିଏ ଗୁଳି କଲା ?	Kie guḷi kalá ?
A paik fired but the bullet missed.	ଜଣେ ପାଇକ ଲାଖିଦେଲା, ମାତ୍ର ଗୁଳିଟି ଖସିଗଲା ।	Jaṇe paiká láchhi delá màtra guḷiṭi khasigalá.
Do you think that I hit it ?	ମୋ ଗୁଳି ତାଠାରେ ବାଜିଲାପରି ତୁମେ ଭାବୁଛ କି ?	Mo guḷi táṭháre bájilá pari tume bhábuchha ki ?
Yes, the animal is wounded.	ହଁ, ଜନ୍ତୁ ଘାଉଲା ହୋଇଅଛି ।	Hañ, jantu gháulá hoi achhi.
My gun missed fire.	ମୋ ନଳୀ ଫୁଟିଲା ନାହିଁ ।	Mo naḷi phuṭilá náhiñ.
Are there any bears in that hill ?	ସେ ପାହାଡ଼ରେ ଭାଲୁ ଅଛନ୍ତି କି ?	Se pàhàṛare bhálu achhanti ki ?
There are, but nothing will break as the caves are large and numerous.	ଭାଲୁ ଅଛନ୍ତି, ମାତ୍ର ଅନେକ ବଡ଼ ବଡ଼ ଗୁହା ଥିବାରୁ କିଛି ବାହାରିବ ନାହିଁ ।	Bhálu achhanti, mátra aneka baṛa baṛa guhá thibáru kichhi báháriba nàhiñ.
I saw tracks of bear on the other side of the mountain.	ମୁଁ ପର୍ବତର ଆରପାଖରେ ଭାଲୁ ଖୋଜସବୁ ଦେଖିଲି ।	Muñ parbatara àra pàkhare bhàlu khojasabu dekhili.

ଶିକାର ବିଷୟ (Sikára bishaya)

English	Oriya	Roman
If you had beaten properly, plenty of game would have broken.	ଯଦି ତୁମେ ଭଲକରି ଘଉଡ଼ାଇ ଥାନ୍ତ, ବହୁତ ଜନ୍ତୁ ବାହାରି ଥାନ୍ତେ ।	Yadi tume bhala-kari ghauṛài thànta, bahuta jantu bàhàri thànte.
The bears come to eat the sugarcane at night time.	ଭାଲୁମାନେ ଆଖୁ ଖାଇବାକୁ ରାତିରେ ଆସନ୍ତି ।	Bhàlumàne àkhu khàibàku ràtire àsanti.
We must wait here	ଆମେମାନେ ଏଠାରେ ଅବଶ୍ୟ ଜଗିବା ।	Ámemàne eṭhàre abaśya jagibà.
Look ! there is a jackal.	ହେଇଟି ! ଗୋଟିଏ ବିଲୁଆ ।	Heiṭi ! goṭie biluà.
Slip the dog	କୁକୁରକୁ ଛାଡ଼ିଦିଅ ।	Kukuraku chhàṛi dia.
That dog is not at all well, he has worms.	ସେ କୁକୁରର ଦେହ ଭଲ ନାହିଁ, ତାର ପେଟରେ ଅନେକ ପୋକ ଅଛନ୍ତି ।	Se kukurara deha bhala nàhiṅ, tàra peṭare aneka poka achhanti.
Are there any ducks in that tank ?	ସେ ପୋଖରିରେ ହଂସସବୁ ଅଛନ୍ତି କି ?	Se pokharire hansa-sabu achhanti ki ?
Have you seen any antelope ?	ତୁମେ ହରିଣ ଦେଖିଅଛ କି ?	Tume hariṇa dekhi achha ki ?
There are not many bison or nilgai in this part of the country.	ଦେଶର ଏ ଭାଗରେ ବଣୁଆ ମହିଷ ବା ନୀଳଗାଈ ବହୁତ ନାହାନ୍ତି ।	Deśara e bhàgare baṇuà mahisa bà niḷa gàì bahuta nàhànti.
What bird is that ?	ସେ କି ପକ୍ଷୀ ?	Se ki pakshì ?
It is a vulture	ଏ ଗୋଟିଏ ଶାଗୁଣା ପକ୍ଷୀ ।	E goṭie śàguṇà pakshi.
Its wing is broken, it cannot fly.	ତାର ଡେଣା ଭଙ୍ଗି ଯାଇ ଥିବାରୁ ସେ ଉଡ଼ିପାରୁ ନାହିଁ ।	Tàra deṇà bhàṅgi yàithibàru se uṛi pàru nàhiñ.

ଶିକାର ବିଷୟ (Sikàra bishaya)

English	Oriya	Roman
Melt this lead in the fire and cast some bullets.	ଏ ସୀସାକୁ ନିଆଁରେ ତରଳାଇ କିଛି ଗୁଳି ତିଆରି କର ।	E sìsàku niàñre taraḷài kichhi guḷi tiàri kara.

ON TRAVELLING

ଭ୍ରମଣ ବିଷୟ (bhramaṇa bishaya)

English	Oriya	Roman
How much farther is it ?	ଆଉ କେତେ ଦୂର ଅଛି ?	Áu kete dúra achhi ?
How far is it from here to that village ?	ଏଠାରୁ ସେ ଗାଁ କେତେ ଦୂର ?	Eṭháru se gàñ kete dūra ?
It is about $2\frac{3}{4}$ kos.	ପ୍ରାୟ ଦୁଇକୋଶ ତିନିପା ହେବ ।	Pràya dui kośa tinipà heba.
I have nothing to eat.	ମୋର ଖାଇବାକୁ କିଛି ନାହିଁ ।	Mora khàibàku kichhi nàhiñ.
I am hungry and thirsty.	ମୋତେ ଭୋକ ଓ ଶୋଷ କରୁଛି	Mote bhoka o śosha karuchhi.
Show me the road to the village.	ଗାଁକୁ ମୋତେ ବାଟ ଦେଖାଅ ।	Gàñku mote bàṭa dekhàa.
I want three carts, go and fetch them at once.	ମୋର ତିନିଟା ଶଗଡ଼ ଲୋଡ଼ା ଅଛି, ଏହିକ୍ଷଣି ଯାଇ ଘେନି ଆସ ।	Mora tiniṭà sagaṛa loṛà achhi, ehikshaṇi yài gheni àsa.
The wheel of the cart came off.	ଶଗଡ଼ର ଚକ ବାହାରି ପଡ଼ିଲା ।	Sagaṛara chaka bàhàri paṛilà.
The bullocks can walk no farther.	ବଳଦମାନେ ଆଉ ଚାଲିପାରୁ ନାହାନ୍ତି ।	Baḷa damáne àu chàli pàru nàhànti.
Send that cart away.	ସେ ଶଗଡ଼କୁ ପଠାଇ ଦିଅ ।	Se śagaṛaku paṭhài dia.
Pay the cartman his hire and let him go.	ଶଗଡ଼ିଆକୁ ଭଡ଼ା ଦେଇ ଦିଅ ଓ ଚାଲି ଯିବାକୁ କହ ।	Sagaṛiàku bhaṛà de dia o chàli yiba ku kaha.

ଭ୍ରମଣ ବିଷୟ (bhramaṇa bishaya)

English	Oriya	Roman
Hullo! you cart-man move your cart out of the way.	ଆରେ ଶଗଡ଼ିଆ ! ବାଟରୁ ଶଗଡ଼ କାଢ଼ି ଦିଅ ।	Àre sagaṛià ! bàṭaru sagaṛa kàṛhi dia.
Can't you hear ?	ତୋତେ ଶୁଭୁ ନାହିଁକି ?	Tote śubhu nàhiàki ?
When I called you, why did you not move your cart out of the way ?	ଯେତେବେଳେ ମୁଁ ତୋତେ ଡାକିଲି, ତୁ ବାଟରୁ ଶଗଡ କାହିଁକି କାଢ଼ିଲୁ ନାହିଁ ?	Yetebeḷe muñ tote dàkili, tu bàṭaru sagaṛa kàhi ñ k i kàṛhilu nàhiñ ?
I want two coolies to carry my things.	ମୋର ଜିନିଷସବୁ ବୋହି ନେବାକୁ ଦୁଇଜଣ ମୂଲିଆ ଲୋଡ଼ା ।	Mora jinis a s a b u bohinebàku dui jaṇa mūliá loṛà.
What are the coolies doing ?	ମୂଲିଆମାନେ କଣ କରୁଅଛନ୍ତି ?	Mūliàmàne kaṇa karuachhanti ?
They are cooking their rice.	ସେମାନେ ଭାତ ରାନ୍ଧୁଅଛନ୍ତି ।	Semàne b h à t a ràndhuachhanti.
What ! have they not eaten yet ?	କଣ ! ସେମାନେ ଏତେବେଳ ଯାଏ ଖାଇ ନାହାନ୍ତି କି ?	Kaṇa ! semàne ete-beḷa yàe khài nàhànti ki ?
How much is each cooly to get ?	ପ୍ରତି ମୂଲିଆକୁ କେତେ ଲେଖାଏଁ ଦେବାକୁ ହେବ ?	Prati muliàku kete lekhàeñ debàku heba ?
Give each man four annas.	ପ୍ରତି ଜଣକୁ ସୁଉକାଏ ଲେଖାଏଁ ଦିଅ ।	Prati jaṇaku suukàe lekhàeñ dia.
I have lost my way, show me the road.	ମୁଁ ବାଟ ବଣା ହୋଇଛି, ମୋତେ ବାଟ ଦେଖାଅ ।	Muñ bàṭa baṇà hoichhi, m o t e bàṭa dekhàa.
Bring a lighted torch.	ଧୁହୁଡ଼ି ଲଗାଇ କରି ଆଣ ।	Duhuṛi lagài kari àṇa.
Call the headman of the village.	ଗାଁର ପ୍ରଧାନକୁ ଡାକ ।	Gàñra pradhànaku dàka.

ଭ୍ରମଣ ବିଷୟ (bhramaṇa bishaya)

English	Oriya	Roman
You must get me some sheep, goats, fowl, milk and eggs.	ମୋ ପାଇଁ ମେଣ୍ଢା, ଛେଳି, କୁକୁଡ଼ା, ଦୁଧ ଓ ଡିମ୍ବ ଆଣ।	Mo pàiñ meṇḍhà, chheḷi. kukuṛà, dudha o dimba àṇa.
You will be paid for them.	ତୁମକୁ ସେ ସବୁର ଦାମ ମିଳିବ।	Tumaku se sabura dàm miḷiba.
What things have you for sale ?	ତୋଠାରେ ବିକିବାକୁ କି କି ଜିନିଷ ଅଛି ?	Toṭhàre bikibàku ki ki jinisa achhi ?
Go to the bazar and buy some rice, vegetable, sugar, salt and oil.	ବଜାରକୁ ଯାଇ କିଛି ଚାଉଳ, ପରିବା, ନବାତ, ଲୁଣ ଓ ତେଲ କିଣି ଆଣ।	Bajàraku yái kichhi chàuḷa, paribà, nabàta, luṇa o tela kiṇi àṇa.
These things are not at all cheap, they are very dear.	ଏ ଚିଜମାନ ଆଦୌ ଶସ୍ତା ନୁହେଁ, ସେ ସବୁ ଅତି ମହରଗ।	E chijamàna àdau śastà nuheñ, se sabu ati maharaga.
This thing is old and I will not buy it.	ଏ ଜିନିଷ ପୁରୁଣା, ମୁଁ ଏହା କିଣିବି ନାହିଁ।	E jinisa puruṇà, muñ ehà kiṇibi nàhiñ.
Never mind, I don't want it.	କିଛି ଚିନ୍ତା ନାହିଁ, ମୋର ଏହା ଲୋଡ଼ା ନାହିଁ।	Kichhi chintà nàhiñ, mora ehà loṛà nàhiñ.
What is the price of that sheep ?	ସେ ମେଣ୍ଢାର ଦାମ କେତେ ?	Se meṇḍhàra dàm kete ?
Two rupees	ଦୁଇ ଟଙ୍କା	Dui ṭaṅkà.
Bring a bearer to carry my things.	ମୋ ଜିନିଷ ବୋହି ନେବାକୁ ଗୋଟିଏ ଭରୁଆ ଆଣ।	Mo jinisa bohi nebàku goṭie bhàruà àṇa.
Pitch the tent under a tree near the tank.	ପୋଖରି ନିକଟ ଗଛ ତଳେ ତମ୍ବୁ ପକାଅ।	Pokhaṛi nikaṭa gachha taḷe tambu pakàa.

ଭ୍ରମଣ ବିଷୟ (bhramaṇà bishaya)

English	Oriya	Roman
That rope is slack, pull it tight.	ସେ ଦଉଡ଼ି ହୁଗୁଳା ହୋଇଅଛି, ତାକୁ ଭିଡ଼ି ଦିଅ ।	Se dauṛi huguḷà hoiachhi, tàku bhiṛi dia.
Two of the tent ropes are missing and tent pegs have also all been lost.	ତମ୍ବୁ ଦଉଡ଼ି ଦୁଇଟି ମିଳୁ ନାହିଁ, ମଧ୍ୟ ତମ୍ବୁ କିଲା ହଜି ଯାଇ ଅଛି ।	Tambu dauṛi duiṭi miḷu nàhiñ-madhya tambu, kiḷa haji yàiachhi.
Strike the tent after I have left.	ମୁଁ ବାହାରି ଯିବା ଉତ୍ତାରୁ ତମ୍ବୁ ଉଠାଇ ଦିଅ ।	Muñ bàhàri yibà uttáru tambu uṭhài dia.
Take my tent down to-night and take it on to Aska. I shall be there to-morrow morning and shall stay there for three days.	ଆଜି ରାତିରେ ମୋର ତମ୍ବୁ କାଢ଼ି କରି ଆସ୍କା ନିଅ । କାଲି ସକାଳେ ମୁଁ ସେଠାରେ ପହଞ୍ଚିବି ଓ ତିନି ଦିନ ରହିବି ।	Áji rátire mora tambu káṛhi kari Aská nia. káli sakàḷe muñ seṭháre pahañchibi o tini dina rahibi.
I want some cold water for bathing.	ଗାଧୋଇବା ପାଇଁ ମୋର କାକର ପାଣି ଲୋଡ଼ା ।	Gádhoibá páiñ mora kákara páṇi loṛá.
Bring some hot water.	କିଛି ତତଲା ପାଣି ଆଣ ।	Kichhi tatalá páṇi áṇa.
How much water is there in the river?	ନଦୀରେ କେତେ ପାଣି ଅଛି ?	Nadìre kete páṇi achhi.
Is there big fish found in the river?	ଏ ନଈରେ ବଡ଼ ବଡ଼ ମାଛ ମିଳନ୍ତି କି ?	E naìre baṛa baṛa máchha miḷanti ki ?
Is the water deep here?	ଏଠାରେ ପାଣି ଗଭୀର କି ?	Eṭhàre páṇi gabhìra ki ?
Is the tide in the river?	ଏ ନଈରେ ଜୁଆର ଅଛି କି ?	E naìre juára achhi ki ?
The tide is not in yet.	ଏତେବେଳଯାଏ ଜୁଆର ଆସି ନାହିଁ ।	Etebeḷayáe juára àsi náhiñ.

ଭ୍ରମଣ ବିଷୟ (bhramaṇa bishaya)

English	Oriya	Rom
Is there a bridge over the river ?	ଏ ନଦୀ ଉପରେ ଶଙ୍ଖ ଅଛି କି ?	E nad`i upare śaṅkha achhi ki ?
Hullo ! boat man, how am I to cross the river ?	ଆରେ ନାଉରି ! ମୁଁ ଏ ନଦୀ କିପରି ପାର ହେବି ?	Áre náuri ! muñ e nad`i kipari pár hebi ?
The bridge is old and requires repair.	ଏ ଶଙ୍ଖ ପୁରୁଣା ଅଟେ, ତାକୁ ମରାମତ କରିବାକୁ ହେବ ।	E śaṅkha puruṇá aṭe, tàku marámata karibáku heba.
Where can I cross the river ?	ଏ ନଦୀକୁ ମୁଁ କେଉଁଠାରେ ପାର ହୋଇ ପାରିବି ?	E nad`iku muñ keuñṭhàre pára hoi páribi ?
Clean the boat out and bring it.	ନାଆ ସଫା କରି ଆଣ ।	Náá saphà kari áṇa.
Hoist the sail.	ପାଲ ବାନ୍ଧ ।	Pála bándha.
There is no wind.	କିଛି ପବନ ନାହିଁ ।	Kichhi pabana náhiñ.
Take down the sail.	ପାଲ କାଢ଼ି ଦିଅ ।	Pála káṛhi dia.
Can't you feel bottom with your pole ?	କାତ ପାଉ ନାହିଁ କି ?	Káta páu náhiñ ki ?
Anchor the boat here.	ଏଠାରେ ନାଆକୁ ନଙ୍ଗର କରି ଦିଅ ।	Eṭháre náku naṅgara kari dia.

MISCELLANEOUS

ବିବିଧ କଥାବାର୍ତ୍ତା (bibidha kathábàrttà)

English	Oriya	Roman
Pull the punkha	ପଙ୍ଖା ଟାଣ ।	Paṅkhá ṭáṇa.
It is very hot to-day.	ଆଜି ବଡ଼ ଗରମ ହେଉଛି ।	Aji baṛa garama heuchhi.
It looks like a storm.	ଝଡ଼ ହେଲାପରି ଦିଶୁଛି ।	Jhaṛa helápari diśuchhi.
It is very dark just now.	ଏକ୍ଷଣି ବଡ଼ ଅନ୍ଧାର ହୋଇଛି ।	Ekshaṇi baṛa andhára hoichhi.
The wind is rising.	ପବନ ବଢ଼ୁଅଛି ।	Pabana baṛhuachhi.

ବିବିଧ କଥାବାର୍ତ୍ତା (bibidha kathàbàrtta)

English	Oriya	Roman
The wind is blowing hard.	ପବନ ଜୋରରେ ବହୁଛି ।	Pabana jorare bahuchhi.
The branch of that tree has been broken off by the wind.	ସେ ଗଛର ଡାଳ ପବନରେ ଭାଙ୍ଗି ଗଲା ।	Se gachhara ḍáḷa pabanare bhàngi galá.
The lightning flashes.	ବିଜୁଳି ମାରୁଛି ।	Bijuḷi máruchhi.
It is thundering,	ଘଡ଼ଘଡ଼ି ମାରୁଅଛି ।	Gharaghari màru-achhi.
It is very cloudy and looks like rain.	ଭାରି ମେଘୁଆ ହୋଇଛି ଓ ବର୍ଷା ହେଲାପରି ଦିଶୁଛି ।	Bhári meghuà hoichhi o barsha helápari diśuchhi.
Bring me my umbrella.	ମୋର ଛତା ଆଣ ।	Mora chhatà áṇa.
The rain has ceased.	ବର୍ଷା ଛାଡ଼ି ଯାଇଅଛି ।	Barsáh chhári yài-achhi.
The sun is very powerful now.	ଖରା ବଡ଼ ଟାଣ ହୋଇଛି ।	Khará bara ṭáṇa hoichhi.
I am tired, let us sit down in the shade and rest a bit.	ମୁଁ ଥକି ଯାଇଛି, ଗଛ ଛାଇରେ ବସି ଟିକିଏ ବିଶ୍ରାମ କରିବା ।	Muñ thaki yáichhi, gachha chhàire basi ṭikie biśràma kariba.
Two people were killed by lightning.	ବଜ୍ରଦ୍ୱାରା ଦୁଇ ଜଣ ଲୋକ ମରିଗଲେ ।	Bajra dwàrá dui jaṇa loka marigale.
A great deal of dew falls in the cold weather.	ଶୀତକାଳରେ ବହୁତ କାକର ପଡ଼େ ।	S̀ita kàḷare bahuta kákara paṛe.
My feet are very cold.	ମୋର ପାଦ କାକର ହୋଇଅଛି ।	Mora páda kàkara hoi achhi.
Light a fire.	ନିଆଁ ଲଗାଅ ।	Niáñ lagáa.
If the house caught fire, it would soon burn down.	ଘରେ ନିଆଁ ଲାଗିଲେ ବେଗେ ଜଳିଯିବ ।	Ghare niàñ làgile bege jaḷi yiba.
I sent for the carpenter, but he said that he would not come.	ମୁଁ ବଢ଼େଇକି ଡକାଇଲି, କିନ୍ତୁ ସେ ଆସିବ ନାହିଁ ବୋଲି କହିଲା ।	Muñ baṛheiki ḍakàili, kintu se ásiba náhiñ boli kahilá.

ବିବିଧ କଥାବାର୍ତ୍ତା (bibidha kathàbàrttà)

English	Oriya	Roman
You must saw this beam in two.	ତୁମେ ଏ କଡ଼ିକାଠକୁ ଦୁଇଖଣ୍ଡ କରି କରତି ଦେବ ।	Tume e kari káṭhaku dui khaṇḍa kari karati deba.
Go and buy me three planks to make a door.	କବାଟ ତିଆରି କରିବାକୁ ମୋ ପାଇଁ ତିନିଟା ପଟା କିଣି ଆଣି ଦିଅ ।	Kabáṭa tiári kari bàku mo pàiñ tiniṭá paṭá kiṇi áṇi dia.
The roof of this house must be re-thatched.	ଘରର ଚାଳକୁ ନୂଆ ଛାଆଣି କରିବାକୁ ହେବ ।	Gharara cháḷaku nuá chhiáṇi karibáku heba.
If you tile your house it will not catch fire.	ତୁମର ଘରକୁ ଟାଇଲରେ ଛେଇଲେ ନିଆଁ ଲାଗିବ ନାହିଁ ।	Tumara gharaku ṭáilare chheile niàñ lágiba nàhiñ.
Why don't you knock down that mud wall and build a brick one instead ?	ସେ ମାଟିକାନ୍ଥ ଭାଙ୍ଗି ଦେଇ ତୁମେ କାହିଁକି ଇଟାକାନ୍ଥ କରୁନାହଁ ?	Se máṭi kántha bhángi dei tume kàhiñki iṭá kàntha karu náhañ ?
Turn the cart to the left hand side.	ଶଗଡ଼କୁ ବାଆଁ ଆଡ଼କୁ ବୁଲାଇ ଦିଅ ।	Śagaṛaku bááñ áṛaku bulái dia.
Take the road to the right hand side and go straight on.	ଡାହାଣ ପାଖ ରାସ୍ତା ଧରି ସଳଖ ଯାଅ ।	Dàháṇa pákha rástà dhari saḷakha yàa.
My husband knotted two ropes together and bound me.	ମୋର ସ୍ୱାମୀ ଦୁଇଗୋଟି ଦଉଡ଼ି ଗଣ୍ଠି ପକାଇ ମୋତେ ବାନ୍ଧି ଦେଲେ ।	Mora swàmì dui goṭi dauṛi ganṭhi pakài mote bándhi dele.
When he seized your cloth why did you not shout out ?	ସେ ତୋର ଲୁଗାକୁ ଧରିବାବେଳେ ତୁ କାହିଁକି ହୁରି କଲୁ ନାହିଁ ।	Se tora lugàku dharibàbeḷe tu káhiñki huri kalu náhiñ.
Eleven persons in my village fell sick of cholera, and only two recovered.	ଆମ ଗାଁରେ ଏଗାର ଜଣ ଲୋକଙ୍କୁ ଝାଡ଼ାବାନ୍ତି ହୋଇଥିଲା । ମାତ୍ର ଦୁଇ ଜଣ ଭଲ ହେଲେ ।	Áma gáñre egára jaṇa lokañku jhárá bánti hoi thilá, mátra dui jaṇa bhala hele.

Part III

Oriya depositions in the Roman Character with English translation

PART III

FIRST WITNESS

ENGLISH

About 26 or 27 days ago I was sleeping at night in my field. I looked up and saw people tying the corn together, and removing it from the field. Nana Narana was tying a bundle together. I ran and laid hold of him with the bundle from behind. Upon catching hold of him, I shouted out. " They are stealing my corn, run. " I then got frightened, for I thought that the Dandasi man might perhaps stab me or beat me, and so I untied the rope round the bundle and bound him with it. Ananda Achari and Chandra Mani then arrived, and upon their coming I brought him close to the watch-hut. As I was standing holding him, Ganga Das came up and told me to let him go. I said, " He was taking away my corn, why should I let him go ? I will report the matter to the authorities ". He said to me " We will (first) see how much of your corn he has taken ". I said : " I am holding the thief, do you go and see. " Ananda Achari and Gangadas, these two went to have look at the field. Directly afterwards Govinda Nayak came up with a dagger in his hand, and asked, " Who has tied you ? " I told him that he (the thief) had been carrying off my corn, and that I had bound him. He said : " If you do not let him go, I will cut you down, " and raised his dagger. Having a stick in my hand at the time I struck him with it. He started back, and I called out ; Hulloh ! he is stabbing me, run ! He again raised his dagger to strike me. I again struck him with my stick. At this moment Chandra Mani Behera and Ananta Achari came up, and upon their exclaiming, " What is this, have you come to stab him in the night-time ? " he ran away. As he was running away. Gangahari Das saw him, and also Ananda Achari.

Afterwards Gangadhara Das arrived, and said , " Although there were so many of us about the field he came to stab you. Let the thief go ". I said, " He has taken my corn away, and you saw that he came to stab me, why should I let him go ? " He said to me, " Inform the Sirkar (of it), I will be responsible for the grain that you have lost (idiom) " Whereupon he released Narana Naik. That is the whole of the matter.

SECOND WITNESS

English

About 27 or 28 days ago I was sleeping in the field about 10 or 11 o'clock at night. The complainant made a noise, and upon his calling out that they were carrying off his grain, I ran. Chandra Mani Behera ran. Ananta Acharajya ran. When we got there, three or four people were running off with bundles of corn, and upon our pursuing them, they threw them down and ran away. The complainant was holding this man Narana Nayaka, and by his side there was a bundle of corn. It was after this that we went. He (complainant) brought him close to the watch-house, and whilst we were sitting there, Ganga Das came up and said, "What is all this about, let the thief go." Whereupon (lit. upon his saying so) the complainant said, "He has taken away my corn and I shall not let him go." Ganga Das said. "Go and see how much of your corn has been stolen." The complainant said, "I am holding the thief and cannot go, do you go and look at the field." Upon his saying this, Ganga Das took me with him, and we went off to look at the field. As we were looking at the field, the complainant shouted out that they were cutting him to pieces, and upon his saying this, we ran. When we got to the spot this man Govinda Nayaka ran away with a knife in his hand (lit. holding a knife). When we saw him he was running away with a thrust-knife as long as this (indicating its length on his arm). Chandra Mani Behera and Ananta Acharya said to us, "If we had not been here, he would have cut him down in another instant (lit. in this instant)". Ganga Das then said to the complainant, "If he had stabbed you, you would have lost your life, let this thief go." Whereupon the complainant said, "He has taken away a lot of my corn, and I won't let him go." Ganga Das said (to him), "Give information to the authorities (Sirkar) and let him go." The complainant however would not and so Ganga Das untied the thief and let him go. This is all I know, I know nothing more, Sir.

THIRD WITNESS

Some 27 or 28 days ago, I was sleeping in my field at night. The man named Arata Acharya shouted out, that they were carrying off his corn, and called to us to run. Accordingly I ran. When I got there, they were running off with 3 or 4 bundles of corn. When Ananta Acharya, Ananda Acharya and myself saw (them) they threw down the bundles and ran off. The complainant was holding Naran Nayaka by force. Upon our approach, he dragged him off to the side of the watch-hut. At this time, the

man named Ganga Das arrived, (and) said to the complainant, "What is all this about, let him go." Whereupon the complainant said, "I caught him, how can I let him go?" Ganga Das said, "Go and look at your field, and see how much of your corn has been stolen." The complainant said, "I am holding the thief; if I let go, the thief will run away; do you go and examine it." Ananda Acharya taking Ganga Das with him (then) went to the field. At this time the man named Govinda Nayaka arrived and said, "Who bound you?" The complainant said, "I laid hold of him for stealing my corn." Govinda Nayaka said, "If you do not let him go, I will cut you down" (idiom) and raised his knife in the air (lit. upwards). The complainant had a stick in his hand which he raised. The Dandasi retreated but came at him again and raised his knife. The complainant shouted out: "He is killing me, run," and again menaced him with his stick. All this time we were sitting near the watch-house. We stood up and said, "Hullo! Govinda Nayaka, what's all this about? Have you come to murder a Brahmin in the night time? If we had not been here this very minute you would have murdered him." Whereupon he ran away. Ganga Das and Ananda Acharya then came up, and the former said to the complainant, "You have lost your property, and might have lost your life. If you had not been a Brahmin, he would have killed you. Let me go. If you don't let him go, and we leave you here by yourself, he will kill you, for, although there were so many people about, he came to kill you, so now let him go." The complainant said, "He has taken my property and all of you saw that the man came to kill me, how can I let him go?" Ganga Das said, "Inform the authorities. If you keep him, you will lose your life to no purpose and so let him go." Whereupon he (Ganga Das) released him, and drove him off. This is all I know.

FOURTH WITNESS

About 27 or 28 days ago, I was sleeping in the field at night time. At this time about 11 o'clock, Arta Acharya gave a shout and said, Run, they have stolen all the corn from my field." I got up and ran. As I was running, Ananda Acharya and Chandra Mani Behera were also running. They (i.e., the thieves) were going off with three or four bundles of corn. Upon seeing us, they threw them down and ran off, and we went up to Arta Acharya. When we go to him he was holding Narana Nayaka by force along with a bundle of corn. He afterwards dragged him round to the side of the watch-hut. Ganga Das afterwards ran up and asked, "Hallo! What have you got hold of him for" "He

has stolen all my corn and so I seized him. He said, "Why, how much of your corn is gone? let us go and see. The complainant said, "I am holding the thief, how can I let him go, do you go and see." Accordingly Ganga Das taking Ananda Acharya with him went to look at the field. Chandra Mani Behera and I sat down at the side of the watch-hut. At this time Govinda Nayaka came up (and) said, "Hullo! Narana, who has caught you?" The complainant said, "He has stolen my corn, and so I seized him." "You, bastard Brahmin" said he, "will you let him go, or shall I cut you down? Whereupon he raised his knife. Arta Acharjya had a stick in his hand at the time, and raised it. Upon his lifting it up, he sprang back. Upon his approaching a second time with his knife raised, Arta Acharya shouted out, "Hullo! run, he is murdering me." Then Chandra Mani and I said to him, "What's this! Govinda Nayaka, have you come to kill a Brahmim in the night-time? Would you commit Brahmin murder?" Whereupon he ran off with his knife. Ganga Das then came up and said, "What's this, Arta Acharjya; although we were all of us about, he wanted to murder you; if we had not been here, he would have killed you. Your property has just been stolen, and you might have lost your life. If we leave the place he'll kill you. Let go this thief." "Upon which the complainant said, "I shall not let him go. I shall inform the authorities." Ganga Das said, "Go and inform them!" and untying the rope that Arta Acharya held, he drove Narana Nayaka away. Sir, this is all I know.

DEPOSITION MADE BY A WITNESS

On Sunday, the 19th instant, at eight o'clock at night, we were sitting between this constable's house and my own, wrapped up in our blankets. At that time this constable came. When he arrived he had no belt on. He had on his trousers and coat, I noticed something round his waist. Upon noticing it, I ran and laid hold of him. I called out to Obodono Lobi to run and bring me a wick. He procured a wick (light) and came. Upon his coming up, I found that the defendant had some new salt round his waist (lit. in) wrapped up in the red handkerchief before the Court. I afterwards searched the defendant's house. Upon searching it, (I found that) he (the defendant) had placed this blue bag in the corner with a log of wood on the top. I brought it out and examined it. There was new salt in the bag. When I arrested the defendant, he had just been relieved and was returning from guard. I kept the salt and this man in the Treasury building, and reported (the matter) to the Superintendent in the morning. The prisoner admitted ten

times that the red handkerchief was his. He admitted it yesterday on the 20th instant. The prisoner admitted that the blue bag was his. Chinnia and the defendant both live in the same house (lit. to Chinnia and that defendant these two persons one house there is). After the salt was discovered in the house I never asked Chinnia anything (i.e., about it). I am not on bad terms with the prisoner (lit. to me and to this prisoner no enmity there is not).

DEPOSITION MADE BY A COMPLAINANT

Last Sunday at sunset, I was sitting in my verandah which overlooks the street. These two men, Chelamaya and Jongomo passed by (lit. went). As they passed, they made enquiries of me as to whether I had any pieces of cloth. I fetched a piece and showed it to them (lit. before them). It was agreed that they should supply me with fourteen jackets, and should return me the two and a half yards excess out of twenty-one yards (delivered), and that I should pay one anna and nine pice for each jacket. Chelamaya took the piece of cloth and left. He agreed to deliver everything on the 26th instant. Jongomo Guraya who was with him at the time has told me that he left last night for Berhampore, taking his family with him. He has cheated me and run away. I beg that the authorities will punish him according to the regulations, and restore my property to me. He has gone off after giving back to me the pieces which he had cut up for eleven jackets, but the rest he has not given me. Jongomo Guraya says that Chelamaya has taken seven yards with him. He will prove that he himself has 14½ yards. Chelamaya does tailor's work. The value of the seven yards of cloth would be seven 4 anna pieces (i.e., 1 rupee 12 annas).

DEPOSITION MADE BY A COMPLAINANT

English

On Friday morning at 9 o'clock Head Constable, Chelomaya brought a necklace to my shop to weigh. Upon his telling me to weigh the gold, and to let him know whether it was good or bad I weighed the golden necklace. When I had weighed it, I told him that the weight was three tolas and one grain. The Head Constable then said, "I have got another piece of the same gold with me, look at this." I did so, and found that the specimen differed from the gold in the piece that the Head Constable had with him. I told him that he had received one rupee less gold than the weight (of gold) supplied by him, and told him to take it to another shop and enquire, and that I was

ready to take it of him at the price which any other shop-keeper might settle. The other shop-keeper fixed the same price upon it that I had. I afterwards left for my house to take my meal. After eating, I returned to the bazar, and sat down in my shop. This man Rama Sami, then came up and abused me in terms which will not bear repeating (lit. which will not come to the mouth). Upon his abusing me thus, I told him that it was not proper of him. Chelomaya after taking his meal was returning to the cutcherry, and seizing him by the hand, he dragged him off. After going 10 yards, he broke away from him, and struck me a slap on the face. He (also) struck me a blow with his fist. Whilst the people were trying to separate us, a brother of his came running up and gave me a couple of kicks.

STATEMENT MADE BY PRISONER

About eight days ago Rajiba Dakua, a child nine years old, son of a man named Nokiya in my village, was outside in the street eating tamarinds and wearing on his neck a gold bead bracelet. It was then 9 o'clock of day. I called to him to come to the jungle to eat honey. Upon his coming with me, I took the child to a nullah which is in the jungle (forming) the boundary between Beloguma and Madhabapali. As I intended to take the gold bead necklace that was on the child's neck and to kill him I threw the child into the nullah, and pressing with my knee upon his waist, I twisted the child's neck round with both my hands. Upon my twisting his neck in this manner the child died immediately. After the child was dead, I broke off the gold bead necklace that was on his neck with eight single beads and the centre ornament. One of the beads dropped on the ground. I was unable to find it. Afterwards I cleared away the earth to a depth of one span with my hand, and buried the child in the hole leaving it in the ditch. From thence I went to my village. At the time I killed the child, the sun was right over my head. After I had returned to my village Rajiba Dakua's father Nokiya saw me the evening of the same day. He questioned me about his son having gone with me as some child had told him. I said that I knew nothing about it. At the same moment I left the village of Beloguma and went off to my aunt's house in the village of Madhabapali. I went to sleep in my aunt's house. At the break of day a constable came and arrested me. Upon his asking me the reason of my running away from my village, I told him that I had run away, as I had committed an offence. I went with the constable and shewed him the place where I had buried Rajibo Dakua. Upon clearing away the sand from the spot, the corpse appeared. I had taken the

necklace that was on Rajiba Dakua's neck and placed it in the purse in my waist. I gave the necklace to the constable at the village of Beloguma. When I brought Rajiba Dakua from the village, I took him into the jungle for the express purpose of killing him, and of taking the bead necklace that was on his neck. I have stated the whole of the above circumstances truthfully as they occurred, and no one taught me what I was to say.

The statement made by the prisoner was taken down in the Oriya language and read over to him.

FIRST WITNESS

English

On Thursday at 2 o'clock I arrived at the fair from my village. At 4 o'clock I bought a cloth. The price for the cloth was 11 annas 9 pies (lit. three 4-anna pieces, less one pice). After the price had been fixed I asked him to give me the cloth. Defendant said, "First put down your money." When he had said this, I told him that I would give him a rupee, and that he must give me the change out of it. So saying I gave him a rupee. I gave him a good rupee and he gave me back a 4-anna piece and a pice. He rang the rupee in the air three times after receiving it, and placed it in his waist. I (then) said, "Give me my cloth." He tore (the stuff in two) and gave me one half of it for the cloth. As he gave it to me, I said, "This is thin, keep it, and give me back my rupee." Upon my saying this, the defendant told me to throw the cloth away. I said, "Take off an anna, and give it to me." The cloth-merchant said that he would do no such thing. I stood there for a short time. A man close to me said, "You have made him tear up his stuff, take your cloth and come away, what more do you want?" I afterwards came away. After leaving I looked at the shops, and walked along looking at them, until I came to a fish shop and stood there. Chaitana Suain had come for fish. At this time the man who had sold (lit. given) me the cloth came up to the shop, and telling me to come pulled me along. I then said to him, "What are you pulling me for ? " The defendant said, "Come along with me." I went (back) to the place, where the cloth shop was. After getting there, the weaver said, "You gave me this rupee." "I never gave it, Sir," said I. "There is a mark on my rupee, I took it from my money-box" (lit. I was holding it.)

I said to a constable, "There was a mark on the rupee which I gave (him), look and see." The constable said, "What sort of

mark was there on your rupee?" I said, "There was a mark of turmeric upon it (lit. upon my rupee)."

Upon saying this, the constable procured the good rupee and examined it. When he had examined it, there was a mark of turmeric upon it. The constable said, "Come along to the station." We went to the station. The rupee which I had given was a good one. The weaver rang it three times, and (then) put it away. It was the defendant who produced the bad rupee (lit. tin,) which is in court.

DEPOSITION MADE BY THE SECOND WITNESS

English

On Thursday I took five rupees and 8 annas (with me) in coppers and changed them at the market. I got rid of my coppers and left the market to return to my village. On my way I passed by the road where the cloth shops are. When I got there Kanu Suain and Gobra Barika were buying stuff at a weaver's shop. A bargain had already been struck, and they were all standing about. Afterwards this weaver said, "Give (me) a rupee, and take the cloth." Gobra Barika then took a rupee from his money-box, and gave it. After Gobra Barika had given him the rupee, he (the weaver) tore off the cloth and gave it to him, as also 4 annas 1 pice. After giving it, we went to the fish-shop. The weaver afterwards came to the fish-shop and pulled Gobra Barika, and the two men pulling and shoving each other, returned to the cloth-shop. I bought some fish and taking them with me went off to my village. I saw Gobra Barika placed a rupee in this weaver's hand. The weaver examined the rupee twice, and gave him back 4 annas 1 pice.

DEPOSITION MADE BY THE THIRD WITNESS

English

On Thursday I went to market. This man was bargaining with the weaver about some stuff. Upon my asking him about it, he told me that the price agreed upon was 12 annas. When the weaver asked for the price, this man gave him one rupee. The weaver rang the rupee three times, and put it on the cloth. He then took out 4 annas and 1 pice, and gave it to this man. Afterwards the weaver handed Gobra Barika the cloth and I returned to my village. Gobra Barika never gave the weaver this bad rupee. I was quite close. The weaver rang the rupee three times, and as the rupee was a good one he kept it and gave him (back) 4 annas 1 pice. It was 4 o'clock at the time.

STATEMENT MADE BY A PRISONER

The first complainant Asir Malik, and I have been on bad terms for four years on account of a dispute about some land. He complained one year to the Collector about the land. The letter of complaint was referred to the Tahsildar of Ghumsur. The Tahsildar after inquiry decided the right to the land in my favour. He made a second and a third complaint to the Tahsildar. The Tahsildar neither accepted them nor listened to him. The following year he made a complaint before the court at Aska, but they would have nothing to say to it. From that day up to the present time, Asira and I have been on bad terms. Meanwhile in the month of June last, the Forest Overseer came to Dorpingia and other villages and told me that I must point out to him the trees that had been cut down in the fields. Accordingly I took two other persons with me, and went to inspect the fields, and after inspecting them, we measured their length and breadth and counted the large trees. The overseer then appointed us three persons as his witnesses, and upon receiving summons from the Tahsildar we repaired to Russellkonda. The Tahsildar then fined all persons, who had cut down the forest trees three rupees each. In consequence of the enmity between Asir Malik and myself, he and I do not speak up to the present day. Asir Malik is trying to ruin my reputation, and has deceitfully appeared against me as a witness to prove that I got him punished, and that he has given me a bribe (i.e., paid me money) for the express purpose of depriving me of the very land for which he formerly sued me. I have never taken his money. He was also on bad terms with me for some time, because I got his brother fined for clearing land, and also because he thinks that I bought the two fields that were mortgaged to me by Dodzia. About three years ago Dodzia was caught for stealing. At that time the Police Deputy asked me to assist him in the case, which I did, For these reasons Dodzia complains against me, but from the 12th of September I was employed as a road gumasta and I never said one word about any order having come from the Collector, nor did I frighten him. What they say about having given me money is false. The Kondhs have three or four times put their heads together to drive me out of the village of Dorpingia. Three people in Russelkonda heard them say that if Krishna Sau did not pay them back the amount of fine that they had paid, that they would charge him with taking money from them. Again, last year I went to plough my field, and Dodzia assembled some Kondhs in order to beat me, and the Kondhs came out and abused me and said that if I ploughed the land again they would kill me. I ploughed the land however and

then came away. Out of spite for this they have brought this charge against me, but I neither asked them for money, nor went to their village. When I was road gumasta, I stayed in Bodima village for three or four months, but I never once had any conversation with Bishnu, nor did I either obtain any money from him, nor ask him for any.

In Balingia village, Malik and others are in the habit of borrowing corn of me from year to year, and I have been thither to dun them for my debt. My people have also been thither from time to time to ask for it. This year the above-named Malik cut down a big jungle, and the whole village built themselves new houses. Upon my reporting this circumstance to the Forest Overseer, the forest peons went and interfered, and Malik has a grudge against me as he knows that I reported it, but I neither took any money from him, nor did I ask him for any. If I had taken money from the Kondhs when they cleared the land of trees, would I have informed the Overseer about their having done so? I gave information to the Overseer about all the land that they had cleared. The Overseer told me to report any clearing to him and accordingly I did so, otherwise it was no business of mine. After the Kondhs had been fined, I informed the Overseer at the same time that they intended to ruin me. They have the whole country on their side, whilst I stand quite alone. It is now twenty years since I built a house in the village, and am supporting myself by farming and trading. They have brought a false complaint against me, but I have committed no offence. Brunda Sundi knows that Asir Malik pledged me his land, and that I advanced him money and you can inquire of him. I want to leave Dorpingia, but as they do not repay me my loans of corn and of money, nor the money advanced on mortgage for fields, I am unable to go.

PRATHAMA SAKSHIRA JAMÀNBANDI

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Oṛiyà

Ajaku chhabiśki sataiś dina heba muñ bilare ràtire soithili. Muñ chàñhilà beḷaku dekhili ye ketaka loka dhàna bàndhikari bilaru yàuchhnanti. Nanà Nàraṇa dhàna gochà bàndhuachhi. Muñ dhàiñgali. Gochhà saṅgare tàku pachhàṛu dhari pakàili. Dhari pakàikari huri kali, "Mora dhàna chora gheni yàu achhanti" Dhàiñpaṛa, huri kali. Tete beḷe mote bhaya helà. Daṇḍàsi loka bhushi pakàiba bà màri pakàiba boli bhaya helà. Se gochhàra

dauṛi phiṭài tàku bàndhi pakàili. Ananda Achàri ailà. Chandrà Maṇi ailà. Emàne àsibàru tàku paharà ghara pàkhaku neli. Tahiñ uttàru muñ tàku dhari ṭhiyà hoichhi e Gaṅgà Dàs àsàmi às le, kahile "tàku chhàṛ, chhàṛ" Muñ kahili dhàna bahinelà, muñ tàku kàhiñki chhàṛibi, sarkàruku jaṇàibi". Se kahilá "Tora kete dhána neichhi—pahile dekhibá". Muñ kahili "Muñ choraku dhari ṭhiyá hoichhi, tume yái dekha". Ánanda Áchári, Gaṅgà Das duheñ bila dekhibàku gale. Sehi kshaṇi Gobinda Náyaka ásámi chhurá dharikari ásilá ebañ "Tote k e bándhichhi," boli pachárilá. Muñ kahili: "Mora dhána" ye nelá muñ táku bándhichhi" "Chháṛi debuki háṇidebi", kahi chhurá uporaku ṭekilá. Totebeḷe mora hátare báṛi thibáru táku piṭideli. Se pachhaku ghuñchigalá. Mote háṇipakáilá he, dháiñpaṛa he," boli muñ chitkár kali. Háṇiba boli àhuri thare se chhurá tekilà. Muñ áhuri thare báṛire piṭideli. E samayare Chandra Maṇi Beherá, Ananta Achári hájar hele: "kiho! ràtire hàṇi pakàibàku àsi achha"? Epari semàne huri pakàibàru se paḷàilà. Se paḷàiba samayare Gaṅgàhari Dàs dekhichhi. Ánanda Áchàri madhya dekhichhi.

Tahiñ uttàru e Gaṇgàdhara Dàs àsilà o kahilà "Áme ete loka bilare thàuñ tháuñ hàṇi pakàuchhi, e choraku phiṭài dia". Muñ kahili "Mora dhàña nelà, ebe mote hàṇi pakàuthilà, dekh la, àu muñ kàhiñki chhàṛi debi?" Se kahilà "Tume sarakàraku jaṇàa muñ tumbhara chori yài thibà dhàna sakàśa dài aṭe." Ehà kahi se Nàraṇa Nàyakaku phiṭài delà. Sethira bibaraṇa setiki.

DWITĪYA SAKSHI

Oṛiyà

Ájaku satàiś ki aṭháiś dina heba ràtra daśa ghaṛi ki egàra ghaṛi heba, muñ bilare śoithili. Mudei huṛi kalà: "Mora dhàna bohi nelà, dhàiñàsa," kahibàru muñ dhàiñli. Chandramaṇi Beherà dhàiñlà. Ananta Áchàryya dhàiñlà. Galà beḷaku tini chàri jaṇa dhàna gochhà dhari palàuachhanti. Áme dhàiñbàru semàne pakài dei paḷàile. E Nàraṇa Nàyakaku mudei dhari thàe o eka gochhà dhàna tàhà nikaṭare thàe. Áme tahìñ uttàru galu. Mudei tàku

paharà ghara pàkhaku ànilà. Yete bele àmbhemàne sethàre basithiluñ. Gangà Dàs àsilà, o kahilà: "E ki kathà, choraku chhàṛi de" kahibàru, mudei kahilà: "Mora dhàna bahinelà, muñ chhàṛibi nàhiñ. Gangà Dàs kahilà: "Tora kete dhàna chori yàichhi, bila dekhà" bolibàru mudei kahilà: "Muñ choraku dhariachhi, muñ yibi nàhiñ, tume yài bila dekha," bolibàru Gangà Dàs mote dhari se bilaku dekhibàku galà. Ye samayare àme bila dekhuchhuñ mudei huri kalà: "Mote hàṇipakàilà," bolibàru àme dhàiñ àsilu. Ailà beḷaku e Gobinda Nàyaka kàti dhari paḷàuchhi. Chandra Maṇi Beherà, Ananta Ácharyya àmaku kahile: "Áme ethare na thile, ehi kshàṇi hàṇi dei thàntà," àme dekhilà beḷaku se eṛe (bàhu dwàrà lamba dekhài) bhushà kàti dhari paḷàuthilà. Se samayare e Gangà Dàs mudeiku kahila, "Tora pràṇa yài thàntà, ebe haṇipakàithile, e choraku chhàṛi de". Tahiñ uttàru mudei kahilà: "Mora kete dhàna nelà, muñ chhàṛibi nàhiñ". Gangà Das tàku kahilà "Tu sarkàruku jaṇài de, ehàku chhàṛide." Mudei nàhiñ karibàru Gangà Dàs phiṭài choraku chhàṛi delà. Etiki muñ jàṇe, au muñ kichhi jàṇe nàhiñ, mahàśaya.

TRUTIYA SÁKSHI

Ájaku satàiś dina heba ràtrare bilare muñ soithili. Asàmi Árta Ácharyya, "Mora dhàna neuchhi, dhàiñ àsa," boli huri kalà. Se samayare muñ dhàiñ àsili. Muñ dhàiñ àsilà beḷaku tiniṭà chàriṭà dhàṇa gochhàku dharikari semàne paḷàu thile. Ananta Ácharyya, Ánanda Ácharyya o muñ dekhibàru gochhà pakài kari paḷàile. Nàraṇa Nàyakaku mudei jabardasti kari dhari thilà. Áme àsibàru se tàku paharà ghara pàkhaku bhiṛi ànilà. Ehi samayare àsàmi Gangà Das àsilà o mudeiku kahilà: "E ki kathà, chhàṛi de". Tahiñ uttàru se mudei kahilà: "Muñ dharichhi tàku kimiti chhàṛibi". Gangà Dàs kahilà: "Kete dhàna tora chori yàichhi, chàla bila dekhibà." Mudei kahilà "Muñ choraku dharichhi, chhàṛi dele chora paḷàiba, tume yàa, dekhi àsa." Ánanda Ácharyya Gangà Dàsku dhari bilaku galà. Ehi samayare Gobinda Nàyaka àsàmi àsilà. Se kahilà, "Tote kie dhailà?" Mudei kahilà "Muñ dhaili, mora dhàna chori kalà, muñ dhaili." Gobinda Nàyaka kahilà "chhàṛi debuki hàṇi debi," kahi kàti

uparaku uñchàilà. Mudei ṭheṅgà dhari thilà, tàku uñchàilà. Daṇḍàsi pachhaku haṭi galà. Au thare dhàiñ àsilà o kàti uñchàilà. Mudei huri kalà Hàṅi pakàilà, dhàiñ paṛa," huri kari se mudei ṭheṅgà uñchàila. Ame se samayare paharà ghara pàkhare basithiluñ. Àme ṭhià hoi paṛi kahiluñ: "Kire, Gobinda Nàyaka, e ki kathà? tu ràtra kàḷare bràhmaṇku hàṇibàku àsiachhu? Ame na thile, ehilàge hàṇi pakài thàntu," etikikahi bàru se palàilà.i Se samayare Gaṅgà Dàs, Ananda Àchàryya àsile. Se àsi kar mudeiku kahile: "Tora dhànaku dhàna galà, tora pràṇa yài thàntà; tumbhe bràhmaṇa na hoi thile hàṇi pàkài diantà; tàku chhàṛi de. Tàku na chhàṛile àme bàhàri gale, ekuṭia thile hàṇi deba, ete loka thàuñ thàuñ hàṇibàku àsilà. Ebe tàku chhàṛi de." Mudei kahilà "More màl nelà, tume samaste dekhuachha hàṇibàku se àsilà, muñ tàku kimiti chhàṛi debi." Gaṅgà Dàs kahilà, "Tu sarkàraku jaṇài de. Tàku rakhile michhare pràṇa yiba, tàku chhàri de." Se kahilà Muñ chhàṛibi nàhiñ" kahibàru Gaṅgà Dàs tàhàku chaṛài kari ghauṛi delà. Etiki muñ jàṇe.

CHATURTHA SÀKSHI.

Satàiś ki aṭhàiś dina heba muñ ràtra kàḷare bilare soi thili. E samayare ràtra egàra ghaṛi beḷe Arta Àchàryya huri pakàilà; Dhàiñ paṛa, mora dhàna bilaru sabu chora gheni gale." Muñ uṭhi dhàiñli. Dhàiñlà beḷasariki Ananda Achàryya, Chandra Maṇi Beherà maḍhya dhàuñ achhanti. Tiniṭà ki chàriṭà dhàna gochhà dhari choramàne yáu thile. Amaku dekhibàru pakài dei paḷàile. E samayare Àrta Àchàryya pàkhaku galu. Galà beḷaku Nàraṇa Nàyakaku dhàna saṅgatare se jabardasti kari dharichhi.. Tàpare tàku dhari kari paharà ghara pàkhaku bhiṛi àṇilà. Tahiñ uttàru Gaṅgà Dàs dhàiñ àilà. "Kihe kàhiñki dharichha" boli pachàribàru se kahilà: "Mora dhàna sabu chorikaribàru muñ dharichhi." Gaṅgà Dàs kahilà: "Kàhiñ, tumbhara kete dhàna yàichhi dekhibà chàla." Mudei kahilà: "Muñ choraku dharichhi, kimiti chhàṛi kari yibi, tumbhe yài dekhi àsa" kahibàru Gaṅgà Dàs Ànanda Àchàryyaku dhari kar bila dekhibàku galà. Se paharà ghara pàkhare Chandra Maṇi Beherà o muñ basithilu. Ehi samayare Gobinda Nàyaka àsilà o pachàrilà "Kire Nàraṇa, tote kiese

dharilà. Mudei kahilà: Mora dhàna chori karibàru muñ dharili. Se kahilà "bedha Bràhmaṇa! tu tàku chhàṛi debu nà hàṇi debi?" Ehà kahi kàti uparaku ṭekilà. Se samayare Arta Àchàryya bàṛi dhari thilà. Se tàku ṭeki delà. Ṭeki debàru se pachhaku ghuñchi galà. Pher àu thare àsi kàtiki tekibà samayare Àrta Àchàryya: Dhàiñ paṛa he! hàṇi pakàilà boli huri kalà. Se samayare Chandra Maṇi Beherà ebañ muñ: "Kire Gobinda Nàyaka! tu ràtra kàḷare àsi kari Bràhmaṇaku hàṇuchhu, Bràhmaṇa hatyà karibu ki?" kahibàru chhuri dhari se paḷài galà. Se samayare Gaṅgà Dàs dhàiñ àsilà o kahilà: "Ki Árta Achàryya àme samaste thàuñ thàun tote hàṇi pakàu thilà, àme na thile hàṇi pakàithantà, tora ebe dhàna galà, pràṇa yàithànta, àme paḷàile hàṇi pakàiba, tu e choraku chhàri de" ehà kahibàru mudei kahilà: "Muñ chhàṛibi nàhiñ, muñ sarkàraku jaṇàibi Gaṇgà Dàs kahilà: "Tu yài jaṇài de" ebañ se Arta Achàryya dhari thibà dauṛi phiṭài Nàraṇa Nàyakaku ghauṛi delà. Hajur, muñ etiki jàṇichhi.

JANE SAKSHIRA JAMÀNBANDI

Unáiś tárikh, rabibárarátra átha ghaṇṭá beḷe gotáe kamaḷa ghoṛái hoi kari e sipái ghara o mora ghara madhyare ámbhemáne basi thiluñ. E sipái seta beḷa samayare ásilá. Àsilá beḷare se kamarpaṭi bándhi na thilá. Páijámá o koṭ (Coat) tára dehare thilá. Kichhi padártha tára aṇṭáre mote diśilá. Diśibaru muñ dháiñ yái táku dharili. Obodona Lobiku goṭáe baḷiṭá dharikari dhaiñ ása boli dákili. Se baḷiṭá dharikari ásilá. Asibáru adálat ágare thibá raṅga rumálare guṛái kari kichhi nùá nuṇa e mudálá aṇṭáre bándhi kari rakhithibára dekhili. Tahiñ uttáru mudalára ghara khántalás kali. Talás samayare goṭie koṇare e neḷi thaḷi kátha ghoṛái kari rakhi thibára dekhágalá. Táku káṛhi o gheni ási dekhibáru sethire nùá nuṇa miḷilá. Muñ mudáláku dharilá beḷaku se pahará badaḷai kari ásuthilá. E nuṇaku o ásáṁìku "Treasury" ghare rakhi kari Superinṭendenṭku (Superintendent) sakàḷe jaṇáili. E raṅga rumála kaidira boli kari kaidi daśa thara swikára kari thilá. Káli koṛie tárikhare se máni thilá. Se neḷiyá thaḷi tahára boli kaidi mánithilá. E Chinià o e mudálá duheñ

goṭie ghare rahahti. Nuṇa gharu miḷilá uttáru se Chiniáku muñ e bishaya kichhi pachári náhiñ. Mora e kaidi saṅgare kichhi śatrutá nahiñ.

MUDEIRA EJHAR

Gata rabibára dina sùrya dubibá beḷe ámbha dáṇḍapiṇḍáre muñ basithili. Chelamáyá o Jaṅgama e duheñ gale. Galá beḷe mora thána lugá thilá ki náhiñ pachári thile. Muñ khaṇḍe àṇi semánaṅku dekháili. Dekháilá pare jákiṭi (Jacket) siláikaribáku sthira karágalá. Ekoiśi gajaru chauda khaṇḍa jámá áu báki dui gaja adhe adhiká kaná pherái debáku o puṇi prati jámà aṇáe tini paisá lekháye muñ debi boli nirṇaya helá. Se thána gheni e Chelamáyà cháli ásilá. Chhabiś tárikhare sabu dei pakáiba boli se ráji helá. Gata rátrare tára kutumba dhari Brahmapuruku báhári galá boli táhá saṅgare yái thibá Jaṅgama Guráyá mote kahilá. Se mote dagá dei kari paḷái galá. More prárthaná ye Sarkáraghara áini anuyáyi táku daṇḍa dei mora mál mote pherái diantu. Mote egára goṭi jakiṭira kaná chhirikari dei yái achhi áu báki kaná mote dei náhiñ. Chelamáyà sáta gaja nei yái achhi boli Jaṅgama Guráyà kahuchhi. Jaṅgama Guráyá tháre chauda gaja adhe achhi boli se pramáṇa kariba. Ehi Chelamáyá darji káma kare. E sáta gaja kanára dám sáta sukà heba.

MUDEIRA EJHÁR.

Sukrabára dina sakáḷe na ghaṇṭà samayare Chelamáyá "Head Constable" goṭie hára mo dokánaku taulibáku áṇilá. Se suná taulibàku o sunà bhala achhi ki manda achhi pachàribàru muñ se suna màḷiku taulili. Taulikari tini tolà upare eka rati achhi boli kahili. "Se sunáru khaṇḍie moṭháre achhi, táhá dekha boli "Head Constable" kahilá. Kahibáru se Head Constable ṭhàre thibá suná se namuná suná ṭháru chháṛilá. Ojanare tora goṭie ṭaṅkà uṇá achhi boli muñ kahili. Kahilá uttáru anya dokánaku yái bujhile se yeuñ prakáre dám kahiba muñ sehi dara debi boli muñ kahili. Muñ yeuñ dara karithili se dokánadár sehi dara kalá. Tahiñ uttáru mora gharaku khaibáku muñ cháli gali. Khái sári muñ bajáruku ásili o dokánare basiḷi. Ram Swámi námaka ehi loka ási I ani tuṇḍaku na ásibá kathá kahi gáḷi delá. Gáḷi debáru

"E tora: uchita nuheñ" boli muñ kahili. Chelàmàyà bhojana kari kacheriku àsu thilà. Se àsi tàhà hàta dhari kari tàku jhinki ṭàṇi nelà. Daśa gaja galà uttàru tàr hàtaru khasi yài mote goṭie chapaṛà màrilà. Goṭie bidhà màrilà. Tàra àu goṭie bhài dhàiñ àsi kari lokamàne chharau chharàu joṛie goiṭhà màrilà.

KAIDIRA JÀMÀNBANDI

Ajaku pràya àṭha dina heba àmbha gràma nibàsi Lokiyà nàmaka àsàmira pua na barsha bayasara pilà Rajiba ḍàkuà bekare sunà rasuṇià màḷi lagài dàṇḍare kaiñà khàuthilà. Setebeḷe dina naṭá. Mahu khàibà sakàśe baṇaku àsibáku tàku muñ ḍàkili. Mo sàthire se pilà àsibàru Belaguma Màdhapali sarhad baṇare thibà goṭie nàḷaṭhaku se pilàku muñ neli. Tàra bekare thibà sunà rasuṇià màḷi nei tàku praṇare màri pakàibàku mora mana hebàru se pilàku se nàḷa bhitare taḷe pakài dei mora àṇṭhure se pilàra aṇṭà màṛi basi mora dui hàtare se pilàra beka moṛideli. Separi moṛi debàru se pilà sehikshaṇi mari galà. Se pilà mari galà uttàru tàra bekare thibà sunà rasuṇià màḷi yahinre àṭhagoṭi rasuṇià kaṇṭhi o goṭie minà thilà tàhà muñ chhiṇḍài neli. Se rasuṇià kaṇṭhiru gotie kaṇṭhi taḷe seṭhàre paṛi galà. Mote diśilà nàhin. Tahiñ uttàru se nàḷare mora hàtare hàte gabhirare màṭi kàṛhi se pilàku se gàtare poti deli. Seṭhàru mora gràmaku muñ àsili. Se pilàku muñ màri pàkàibà samayare muṇḍa uparaku beḷa àsibà samaya hoi thilà. Mo gràmaku àsilà uttàru Ràjiba Dàkuàra bàpa Lokiyà mote se dinà sandhiyà kàḷare dekhilà. Tàra pua mo sàthiṛe yàithilà boli jaṇe pilà kahilà boli se pachàrilà. "Mote jaṇà nàhin" boli muñ kahili. Sehi kshaṇi muñ Belaguma gràmaru bàhàri àsi Màdhabapali gràmaku mora khuṛinka gharaku gali. Mora khuṛinka ghara bhitare muñ śoi thili. Bhora samayare "constable" àsi mote girap kalà. Kiheturu tu gàñru paḷài àsilu boli "constable" mote pachàribáru muñ dosha karithibà heturu paḷài àsili boli kahili. Muñ "constable" sàthire yài Ràjiba Dàkuàku poti thibà sthàna dekhàili. Se sthànaru bàli kàṛhibàru śaba miḷilà. Ràjiba Dàkuàra bekare thibà màḷi muñ nei morà aṇṭàre thibà gànjiàre rakhithili. Se màḷi Belàguma gràmare muñ "constable hàtaku deli. Ràjiba Dàkuàku muñ gràmaru ḍàki nelà beḷare kebaḷa tàku pràṇare màri pakài tàra bekare thibà rasuṇià màḷi nebàku mora mana hebàru

muñ tàku baṇaku ḍàki neli. Uparokta sabu kathà sata thibàru muñ kahi achhi, mote kehi hele separi kahibàku śikhài nàhànti. Kaidi kahibà kathà oṛiyà bhàshàre lekhi tàku paṛhài suṇài dià galà.

PRATHAMA SÁKHÌRA JAMÁNBANDI.

Gurubàra dina duiṭàbeḷe muñ mo gràmaru yài hàṭare pahuñchili. Chàriṭà beḷe muñ lugà kiṇili. Se lugàra múlya paisàe uṇà tini sukà helà. Múla hebà pare "lugà àmbhaṅku dia" kahili. "àge dàm de" boli mudàlà kahilà. "Ṭaṅkà debi, bhaṅgài kari bàki paisà pherài dia" boli muñ kahili. Ehà kàhi mun ṭaṅkà deli. Muñ bhala ṭaṅkà deli. Se goṭie suki goṭie paisà delà. Setebeḷe se ṭaṅkà nei tàhà tini thara bajàilà, o neikari aṇṭàre rakhilà. Muñ kahili "mora lugà dia" Se chiri kari mote goṭàe lugàru adhà paṭe delà. Delà beḷe muñ kahili: "E lugà pàtaḷà achhi, ehà rakhi kari àmbhara ṭaṅkà àmbhaṅku pherài dia" kahibàru "lugà se àṛe pakài de", boli se mudàlà kahilà. Muñ kahili: "àu besi aṇaṭe hele nei lugà dia" Se lugà mahàjana: "Debi nàhiñ, kahilà. Seṭhàre ṭikie chhiṛà heli. Pàkhàre thibà loka kahilà: "tàra lugà chiri delu, lugà gheni chàli àsa, àu kahiñ ki?" Tahiñ uttàru muñ chàli àsili. Seṭhàru àsikari dokànamàna dekhhili. Se dokànamàna dekhi dekhi àsi muñ màchha. dokàna pàkhare chhiṛà heli. Chainà Suàiñ nàmaka loka màchha pàiñ àsithilà. Epari samayare se lugà debà loka se màchha dokànaku àsi àsaboli mote jhiṅki àṇilà. Sete beḷe muñ kahili: "Mote kàhiṅki jhiṅkuchha?" Se mudàlà kahilà "Seṭhàku àsa". Se lugà dokàna yeuñṭhàre thilà seṭhàku muñ gali. Galà uttàru se tanti kahilà: "E ṭaṅkà tu mote delu." "Dei nàhiñ, bàbu" boli muñ kahili. "Mora ṭaṅkàre chihna achhi, muñ mo ṭàṅka bàkasaru nei thili boli muñ kahili. Muñ constableku kahili: "Mo debà ṭaṅkare chihna achhi, dekha," bolibàru se "constable" kahilà: "Tora ṭaṅkàre ki chihna achhi?" Mu kahili: "Mora ṭaṅkàre haladi chihna achhi. "E kathà kahibàru se ṭankàku àṅi kari dekhilà. Se dekhibàre se ṭaṅkàre haladi chihna pàilà. Se "constable" kahilà: "thànàku chàl". Thànàku galuñ. Muñ dei thibà ṭaṅkà bhala thilà. Se tanti tini thara bajài kari rakhi thilà. Ebe adàlatre (court) thibà rasa (jàl) ṭaṅkà e mudàlà dekhàilà.

DWITÌYA SÁKHÌRA JAMANBANDI.

Gurubára dina muñ pánch ṭanká o dui suukára paisá nei kari háṭare bhangáili. Mora paisá sarigalà. Háṭaru gáñku jibáku báhárili. Galá beḷaku muñ lugá dokána bàṭare gali. Galà beḷaku káhnu Suáiñ o Gobará Bárika tanti dokánare lugá kiṇuchhanti. Mula chála (idiom) sabu chhiṛi yáichhi. Tahiñ uttáru "ṭankà goṭie dei kaṛi lugá ne" boli se tanti kahilá. Tàhá pare eka ṭanká karáṭaru káṛhi kari Gobarà Bárika delá. Gobará Bárika ṭankáṭie debáru se lugáku chiri kari delá, suukáe o goṭie paisá madhya delá. Se delá pare áme máchha dokánaku galuñ. Ehá pare se tant-máchha dokánaṭháku yái Gobará Bárikaku jhinkilá. E dui loka jhinká jhinki hoi lugá dokànaku ásile. Kichhi máchha muñ kiṇithili. Máchha gheni muñ gánku cháli gali. Gobará Bárika e tanti hátare ṭanká debára muñ dekhili. Se tanti dui thara dekhi kari se ṭankáṭi rakhi kari suukáe o paisá goṭie delá.

TRUTIYA SÁKHÌRA JAMÁNBANDI

Muñ Gurubára dina háṭaku yái thili. E ásámi o se tanti lugá mula karu thile. Áme e ásámiku pacháribáru e ásámi kahilá, "E lugára dám bára aṇá helá". Tanti dám mágibáru e àsámi se tantiku ṭankáṭie delá. Tanti se tankáti tini thara bajái kari se lugá upare rakhilá. Tanti suukáe áu goṭie paisá káṛhikari e ásámiku delá. Táhá pare se tanti Gobará Bárikaku lugá dei delá. Táhá pare muñ mora gáñku cháli gali. E rasa (Jàl) ṭanká Gobará Bárika se tantiku dei náhiñ. Muñ pákhare thili. Se tanti tini thara ṭankáku bajáilá. Bhala ṭanká hoi thibáru rakhi kari suukáe o paisá goṭie táku se delá. Sete beḷaku cháriṭá samaya hoi thilá.

JANE KAIDIRA JAMÁNBANDI

Prathama mudei Ásir Máḷika sahita more chári bàrsha helá jami bishayare bibáda hoi ásu achhi. Barshe Sáhebankaṭháre jami bishayare se nális karithilá. Dábi darkhást Ghumsura tahasildá-ráṇkaṭháku paṭhá galá. Tahasildár dariyápta kari ukta jamire mote hakdár kale. Se dwitíya thara o trutiya thara tahasildára-ṅkaṭhára dábi kalá. Tahasildár táhára nális grahana kale náhiñ ki táhá kathá suṇile náhiñ. Tahiñ ára barsha Ásiká kacherire (court)

se dábi kalá. Táhá madhya suṇágalá náhiñ. Se dinaṭháru áji paryyante Ásir o ám madhyare bibáda hoi ásuachhi. Iti-madhyare gata "june" másare Forest Overseer sáheb Darpingia ogerà gràma-mànanku ási mote kahile: " Pariyáre thibá yeuñ gachhamána haṇá hoiachhi sesabu dekhái dia". Se kahibáru muñ áu dui jaṇanka sahita jamimána dekhibáku gali. Jamimána dekhi tára lamba osára mápilá bád ámbhemáne gachhasabu gaṇilu. Se ámbha tini jaṇanku sákhi rakhile. Tahasildár "samana" (summons) karibáru sákhi rúpe Russellkuṇḍare hájar heluñ. Yeuñmáne baṇa gachha háṇithile semánanka madhyaru tahasildár prati jaṇaku tini ṭanká lekháye jarimáná kale. Ásir Maḷika sahita mora epari bibáda thibáru áji paryyante tára mora kathá bartá náhiñ. Ásir maḷika mote badnám karuachhi áhuri yeuñ jami sakása se púrbe mo sahita makadamá karithilá sehi jami mo ṭháru chharai nebá matlapare se mote láñcha dei achhi o muñ tàku daṇḍa diái deli boli pramáṇa karibá páiñ mo bipakshare pratàraṇá pùrbaka sáksha dei achhi. Muñ táhára ṭanká nei náhiñ. Áhuri jami háṇibá bishayare tára bháiku jarimáná karáibá sakásá o Dojiyá ṭháru bandhá rakhithibà dui khaṇḍa bila muñ kiṇili boli mo sangare kete dina birudha hoi rahithilá. Práye tini barsha taḷe Dojiyá chori karibáru dhará parilá. Sethire 'Police "Dipiti" (Deputy) "Ehi chori makai damáre tu mote sáhájya kara" kahibàru muñ sáháyya kali. Eh-káraṇaru Dojiyà mo námare nális kariachhi mátra "September" mása bára tárikharu muñ "Road" gumástá kàrjyare thili. Baṛa Sáheb hukum ásilá boli muñ kahi ñáhiñ bá táhánku ḍarái náhiñ. Mote ṭanká deithibá bishaya semáne yàhà kahuchhanti táhá michha aṭe. Darpingiá grámaru mote ghauṛi debáku Kandhamáne tini chári thara miḷikari kathábárttá hauthile. Semàne deithibà jarimana ṭanká Krishna Sàu semànanku pherài nadele semàne táku ṭanká deithibára abhijogá karibe boli Russellkoṇḍáre kathàbàrttà heuthibàra tini jaṇa ṡuṇi achhanti. Áhuri madhya gata barsha muñ bila chashibàku dine jàu thili. Se Dojiyà mote màribàku kete jaṇa Kandhanku jamá kari rakhi thilà. Muñ chashibá samayare Kandhamáne bàhári mote gàḷi dele: "Áu thare chashile tote háṇibu" boli kahile. Muñ tathàpi bila cháshi cháli àsili. Ehi hiñsà rakhi mo biruddhare abhiyoga kariachhanti, muñ tankà mági nàhiñ ki

tàṅkara gàñku jài nàhiñ. "Road" gumàstà kàryyare thilà beḷe muñ Badimà gràmare tini chàri màsa rahili, kintu Bishnu sàṅge mora kebe kathàbàrttà hoi nàhiñ ki muñ tàhàṭhàru ṭaṅkà àṇi nàhiñ ki tàku màgi nàhiñ. Baliṅgià nibasí Maḷikà ogerá moṭhàru barshaku barsha dhàṅa ṛiṇa nianti. Se ṛiṇa màgibà pàiñ muñ thare yài thili. Áhuri mora ilakà lokamàne tharaku thara seṭhàku dhàna màgibàku yài achhanti. Ebarsha se Màḷika goṭae baṛa baṇaku hàṇi achhi o gràmabàsi yàka nuà ghàra toḷi achhanti. Ebishaya Forest Overseer sàhebaṅku jaṇaibàru Overseer sàhebaṅkara pàikamàne (peons) yài Kandhamànaṅku tàkit karithibàru muñ jaṇaili boli mane kari se Maḷika moṭhàre hiñsà rakhi achhi. Muñ tàṭhàru ṭaṅkà nei nàhiñ ki táku màgi nàhiñ. Muñ yebe Kandhamànaṅkaṭhàru bilaru gachhamàṇa haṇiba sakàśa ṭaṅkà nei thàànti tebe Forest Overseer sàhebaṅku gachha hàṇibà bishaya kipari jaṇài thàànti. Bilaru Semàne yete gachha hàṇi thile se sabu bila bishaya Overseer sàhebaṅku jaṇài achhi. Overseer sàheb bilaru gachha hàṇibà bishayare tàṅku jaṇàibà sakàśa àdeśa dei thibàru muñ tàṅku jaṇài thili, nohile mora kichhi kàryya na thilà. Kandhamànaṅku jarimànà kalà uttàru mote nàś karibàku semàne bichàra karuachhanti boli sete beḷe Overseer sàhebaṅku jaṇàithili. Semàne deśa yàka ekà, muñ goṭie loka. Ájaku koḍie barsha helà se gràmare ghara kari rahiachhi o chàsa kari baṇiiyya kari pratiposhaṇa heu achhi. Semàne mo nàmare michha nàlis kariachhanti màtra muñ dosha kari nàhiñ. Bila bandhà rakhi Ásir Maḷikaku ṭankà dei thibà kathà Brunda Suṇḍiki jaṇa achhi taha ṭhàru anusandhàña kale jàṅipàribe. Muñ se Darpiṅgiàru chàli yibàku ichhà karuchhi màtra mora karjà dhàna karjà ṭaṅkà o bila bandhà ṭaṅkà na debàru muñ yài pàru nàhiñ.

Part IV

Letters in Romanized Oriya and English

PART IV

1. FIRST PETITION

English

The petition of us three persons Benu Behera, Narasingha Goura, and Sarathi Mahakuda, is as follows :—

It is now 21 days since the Berhampur police sent us hither. We are poor people, and gain our livelihood by daily labour. The two complainants have given us no batta, and up to the present time at the rate of two rupees a man, we, three people, have incurred expenses amounting to six rupees. As our children have nothing to eat at home, they must have suffered want. If your honour will therefore give us permission, we will go away to our homes. Moreover we will come and present ourselves on whatever day they summon us. May you graciously be pleased to understand this.

Saturday, the fifth day of the bright fortnight, month Bhadraba, year 1281.

2. SECOND PETITION

Sri Durga Madhab Singha Deo, zamindar of Baragara and Seragara offers salutation and makes the following prayer :—

I have duly received your letter No. 20, dated the 26th November last, favouring me with a passport in order to proceed to Sri Jaggernath, and have made myself acquainted with its contents. I informed your honour, however, that I wished to proceed to Sri Jaggernath in the month of Kartika, but when the passport arrived, the opportunity had passed away, and I was therefore prevented from going. I therefore write to let your honour know this. Be pleased to consider it.

The 14th December 1864.

3. THIRD PETITION

After many salâms the petition which Sri Krushna Chandra Súra Hari Chandana Deú writes is as follows :—

I am staying here by your honour's orders. The Government peons who are with me, will allow no one to come near me, and give me trouble. At present the feast of Dasara is close at hand, and I ought to perform the customary ceremonies on the occasion

by piling arms. If the peons interfere with my people, the ceremony cannot take place. If the ceremony does not take place, it will be reckoned a sin to me, and I therefore beg that your honour will be pleased to issue orders to the peons not to interfere with my people either going or coming as well as not to prevent my performance of the customary festival, and that you will be pleased to grant me this favour.

Besides this, owing to my remaining here my means are exhausted, and I have much difficulty in meeting my daily expenditure. As I have no friends in the place, I am unable to borrow any money. I therefore beg that your honour will take pity upon me. Be pleased to consider it.

4. FOURTH PETITION

After salutation, the petition which Durga Madhab Singha Deo, zamindar of the taluks of Baṛagaṛa Seragaṛa writes, is as follows :—

Both my estates are covered with forest, and tigers, bears and other wild beasts constantly inhabit it. If therefore my peons go about without guns, swords, bows and arrows, etcetera, whether when with me, or when going about amongst the villages, it will be exceedingly dangerous for these people. Moreover, on the road which I have to travel to Seragaṛa, there is a great deal of jungle and if these people do not carry their arms, my own life might perhaps be in danger. Besides, when I go into the Maliahs, if they do not carry arms, it will be impossible to get on. It is for this reason that when your honour was on your way to the Maliahs, I made the fact known to you at Surada. I therefore beg that your honour will grant me your entire favour, and be pleased to issue the necessary orders in my name and also to the station houses in my two taluks. Be pleased to consider it.

The 18th February, 1864.

5. FIFTH PETITION

After many salāms, the petition which Lakshmi Narayana Patnaik, an inhabitant of the town of Parlakimedi writes, is as follows :—

Whilst I was discharging the duties of head writer, which is hereditary in our family, in the service of Sri Rajah Jagannath Gajapati, and supporting myself along with my family, your honour dismissed me, and as nine months have now passed since I was brought to headquarters as a prisoner, and the tenth month has begun, the soukars who lent me a thousand rupees refuse to give

me credit any longer, and cause me much annoyance. The women and children, forty souls in all, also suffer much for want of food and clothing. Moreover my aunt has rheumatism, my elder sister has diarrhoea, and my wife has fever, and as there is no one to help them, and give them medicine, it seems as if they must die. Besides, the twenty-first day and night of my son's birth is near at hand. For this reason and on account of the water and air here not agreeing with my body, and causing my stomach to swell, and giving me rheumatism, I beg that your honour who is just, generous, merciful, clever and all-powerful in this division will be pleased to give orders to restore me to my ancient office, and by granting me support will be pleased to protect my family of 40 persons and grant them their lives.

Be graciously pleased to consider it. Tuesday, the 2nd day of the dark fortnight, month Sràbaṇa, year 1270.

6. SIXTH PETITION

After many salàms, the petition which Narayaṇa Ray Guru, an inhabitant of the Fort of Surada writes, is as follows :—

On the 8th of this month as I was not worthy to visit your honour, I wrote a letter, and made known to you the ups and downs of my previous condition. You will (doubtless) have taken it into your consideration, and I now beg to state that formerly we enjoyed a good reputation in our family, and supported ourselves by trading, but as at present I have no work, the time passes in great distress (for me). Formerly your honour gave me work for some days in Suradà as peshkàr, but as I have no work at present, I only stay at home in great distress and do nothing. I therefore beg that your honour, who is a father to me, will take compassion upon me, and grant me employment anywhere in some capacity attached to a zamindary taluk, in order that I may earn my livelihood. I promise to discharge the revenue work in first rate style, and if your honour will try me for a year, your honour will recognize the manner in which I perform the work of Government. If your favour is not with me in the matter which I write about, I have no other refuge, neither have I any other means of gaining my livelihood. By my bad luck I have not had any opportunity of waiting upon your honour.

Be pleased to consider it.

The 22nd September 1848.

Narayaṇa Ray Guru

7. SEVENTH PETITION

Sri Biro Sri Biradhi Bira Pratapa Sri Adikanda Anangabhima Deba Kesari, zamindar of the taluk of Pratapagiri, presents his compliments and writes as follows:—

I have received your firman, dated the 23rd October, telling me to despatch a true report of what had happened, with regard to the defendant Lokanatha Suain, and others who had had a quarrel with Lachhman Dala Behera, the renter of Pentha village in the taluk of Pratapagiri and other petitioners, about some land with the crop standing on it, which the latter had rented to the former, and I have made myself acquainted with its contents, as well as with those of the letter you enclosed therein. The true facts of the case are as follows:—

It is quite true that Lachhman Dala Behera and others, who are renters of Pentha village in Pratapagiri, have rented the disputed land on raiyatwar tenure. The land in question is raiyatwar attached to the village of Pentha, but has nothing at all to do with the land on the Jagannathapur side. Upon their bringing their case before me in the matter of the aforesaid disputed land, I assembled a "panchayet" some days ago, and passed a decision to the effect above recorded. I beg therefore to report the matter for your honour's information by this letter, and to return at the same time the letter that you enclosed.

May your favour rest upon me and may you be pleased to consider it.

The 18th November 1863.

8. EIGHTH PETITION

After many salams, the petition, which Narayana Rajendra Patro, Sirdar of the Chinna Kimidi Maliahs writes, is as follows:—

About a month ago the villages of Mesi, Rabapali, Raja, Gerjang and some 20 or 30 other Kondh villages in the Manru country, which is under the Paniganda chieftain in my district, began a disturbance, and as it appeared to me they were preparing to fight, the headmen of the Mutha, inhabitants of Guluba village, viz., Bhakta Patra, and Padana Behera Dalai gave information to Chakra Behera and to Dalai Lachhman Madala, inhabitants of Madala and the headmen of that elaka, and proceeded to the spot in question, in order to try by all means to put a stop to the disturbances. Inspite of their efforts, however, the Kondhs of the said village would not desist, and after pulling down their houses,

they left for the mountains. In a battle which took place, four Khondhs were killed, and one man wounded, and although the aforesaid Bhakta Patro and Padana Behera Dalai did their best to put a stop to the disturbances, they were unable to do so. Immediately upon their coming and informing me of the matter, I sent off a letter and the two individuals in question to your honour. Large numbers of Kondhs from the Maliahs, attached to the Baragara side, have also joined these Kondhs. I therefore begged in my letter that your honour would take the matter into your consideration and come here, as it would then be easy to put a stop to the disturbances. I also gave written instructions to all the fort-holders that if any outrages took place of a criminal nature, they were forthwith to send a written report of the same to Russellkonda. In accordance with these instructions, they have been in the habit of acting without fail from that time to the present, but whether in the present instance they have reported matters or not, I am not aware. I myself have received no information from them until now, but I now beg to report what I know to your honour in this letter.

Be pleased to consider it.

The 21st February 1863

9. NINTH PETITION

The petition of Janárdan Patra, who is performing the duty of Karnam in Khasapagada in the Baragara taluk, is as follows :—

I have neither land nor wages attached to my office of Karnam. I used (formerly) to receive yearly russooms in the shape of one Bharaṇa of paddy for every acre of land from the cultivating raiyats and Inamdars, as well as other articles. Besides this, raiyats, subject to the Moturpha tax, and the merchants of the place used to give me a rupee or twelve annas for each house, but for the last two years, owing to the Government having abandoned the collections of the Moturpha (tax), all these people have proved refractory and will not pay me my fees. For the last five years also the Inamdars have paid me nothing, either in the shape of paddy or other things. As the raiyats did not pay me, I presented two petitions to the Collector, but got no answer to them. I have also informed your honour personally two or three times of the fact, and have presented petitions besides, but owing to my bad luck, it was all of no use. I, therefore, write this letter to you. This place is a fort, and if I do not stay here, and always do my work, I cannot exist. If I don't get any food, how am I to do my

work ? I, therefore, beg your honour to represent the whole facts of the matter to the Collector, and if I only receive my customary fees, I shall always continue in Government employ, and do my work. If, however, I cannot obtain my food in this manner, I will with your permission gain my livelihood in some other way, for I cannot continue in the office of Karnam. What more can I write to one so learned as yourself ?

Be pleased, Sir, to consider it.

The 15th June 1863

10. TENTH PETITION

To

T. J. Maltby, Esq.

Assistant Collector in the district of Ganjam

After many salàms the petition of Ganga Dhara Pattanayak, Karnam of Grisola village of the Kodia Mutha in the taluk of Ghumsur, is as follows :—

Since I was confirmed in the office of Karnam in the above-named village, I have carefully discharged my duties. In fasli, 1279, in consequence of the Tahsildar ordering me to measure the above-named village, I did so in obedience to his orders. After measuring the village a sum of hundred rupees was added to the Government revenue, and in consequence of this excess of 100 rupees, the Karji, and all the raiyats argued that the Karnam had made the measurement, and had reported that they were liable in the sum of 100 rupees, as excess to Government. Accordingly the aforesaid Karji and the raiyats (lit. subjects) agreed amongst themselves to spite me, and wrote letters to the Tahsildar of the Taluk informing him that I was not in the village, although I was there all the time. From July to December, 1872, the demarcation and the whole survey of the village took place. If during this time I was not present in the village, how could the work have been performed ? Whilst I was constantly in the village the Karji and raiyats conspired together against me, and reported to the Tahsildar that I was absent from it. The Tahsildar made no inquiry into the matter, and after reporting me to your honour, dismissed me. Subsequently the Tahsildar recommended the Senior Assistant Collector to appoint a cutcherry peon named Rengea to the office of Karnam in the aforesaid village. Your honour, however, inquired into the matter and confirmed me in the office. In consequence of my being confirmed in the office of Karnam, the Tahsildar was displeased with me. For this reason he has three times since written to your honour, and recommended that I should

be dismissed. I therefore pray that your honour will inquire into the whole matter and give me back my office. Moreover, since I have been confirmed in the office of Karnam, I have never done anything wrong, and the ten members of our family who feed on Government rice and water, performed the work of Government, and we gained our livelihood thereby. Owing, however, to the loss of my office, we ten people have become helpless. If therefore your honour will recommend me for Government employment in some other place, my family of ten persons will be able to gain a livelihood and manage to exist. On the other hand, however, if your honour raises his arm against us, we shall become helpless and have to subsist by begging.

11. ELEVENTH PETITION

After many salàms the petition which Sudarsana Pattanayaka, Karnam of Kumunda village in the Mutha of Jaganath Prasad in the tàluk of Gumsur writes, is as follows :—

Owing to certain raiyats of the aforesaid village, viz., Mangala Padhana, Jaganatha Padhana and the rest of them, cultivating waste land without first making an application for it, and my entering the same in the accounts after measuring it ; owing to my increasing the assessment by measuring the village in Fasli 1280 and to my giving information to Government against those persons who did not pay the tax due for removing valuable timber ; owing to my reporting to Government the names of those persons who threw rubbish into the street ; owing to my distraining the property of those raiyats, who did not pay their arrears upon the appointed date of the assessment falling due ; owing to my having reported to the late Tahsildar that Hari Naik, a Samastana Paik of the village had dug a well at the foot of the bund recently repaired, thereby damaging the tank bund, and owing to the Tahsildar causing the well to be filled up in consequence ; and lastly owing to my imposing the tax upon the earnings of the same individual with reference to the Indian Incometax Act passed by Government ; for all these reasons, the aforesaid people bear me a grudge, and for some years past have brought false complaints against me. At present, in consequence of my having made a charge against these raiyats five months ago for throwing down rubbish, they assembled in one spot (lit. sat down), and after some of them had agreed to be the complainants, and others the witnesses, they asserted : firstly, that I had secretly cultivated land bearing an assessment of three annas ; secondly, that I had embezzled Government revenue because I had accidentally omitted to insert any date in a receipt ; and lastly, the complainants and their shepherds

gave evidence that I had embezzled the pound dues collected from the shepherds, because I had prevented the raiyats' female buffaloes from trampling down the bund recently repaired by Government. The persons who were witnesses in the first case, then became complainants in the second, and deposed that the Karnam had pledged his Inam land for ten rupees, because I had allowed the first complainant Jaganatha Pradhana to cultivate part of it, and in order to prove this, they produced a forged document made by the complainants, and to which they themselves were the only witnesses, and although neither I nor my divided brother had executed the document, owing to the name of the person who wrote the document not appearing upon it, they asserted that I had written the whole of it, so as to appear as if my brother and myself had each of us consented in part. Had I really mortgaged my land to the first complainant, why would the complainants not have informed the Government of it in the first complaint that they brought against me ? With regard to this fact I informed the Tahasildar that I would prove that the complainants had conspired against me, but without paying any attention to this, he never wrote the matter in my statement, nor examined the witnesses whom I called, and without paying the slightest attention to what I said, he accepted the story of the complainants as perfectly true. I therefore beg that your honour will be pleased to take compassion upon me, and after calling for the records of the cases inquired into by the Tahasildar, that you will ascertain all the circumstances connected with the complaints preferred against me, and reverse the sentences passed upon me.

The 25th January 1873

The signature of

Sudarsana Pattanayaka

12. TWELFTH PETITION

After many salàms the petit on which the renter, the raiyats and other persons in the taluk of Gumsur beg to present is as follows :—

Up to Fasli, 1223, Rajah Dhanurjaya Bhanjo reigned in the above taluk. Owing to the Rajah however having probably misconducted himself, and the matter coming to the knowledge of Government, Mr.......................came to this taluk accompanied by an army, and took the Rajah prisoner. The Government then placed the aforesaid taluk under "amani" tenure, and [Dili] Achuta Ram became manager, and transacted the business. Formerly Dyan Pattanayaka, who was Diwan to the Raja, and Ratana Pradhana had managed the country and were acquainted

with the affairs of the Kondh Maliahs attached to the taluk. In Fasli 1226, two persons named Dora Bisoi and Bahu Balindra began to create disturbances and after first killing Ratana Pradhana and Dyan Pattanayaka, they caused disturbances throughout the country and in three days' time burnt all the villages of the taluk, killed and beat the people, and plundered all their property. The people of the taluk then abandoned all that they had and fled to the different taluks of Dasapala, Nuagada, Athagada, Dharakot and Surada, and there we abode. For a whole year, we remained in these taluks, suffering much distress. In the meanwhile the people who had caused the disturbances got hold of a female child and pretending that it was the Rajah's son Bala Bhadra Deu, they made it Rajah. The Government, however, detained Rajah Sri Kara Bhanj at Bhabapura (Bapur). The Rajah having left that place by some means or other, came to Durgaprasad, and having summoned the people, who had caused the disturbances, to the place and sent for the female child, whom they had made Rajah, he ascertained its sex, and forwarded the child to the gentleman. Subsequently Mr. Thackeray came to Nuagan, and after summoning Sri Kara Bhanj, the Rajah, he made over to him the estate, and sending for the people who had fled from this and the other taluks, he entrusted them to the Rajah's care, and departed. During the fourteen years that the Rajah reigned, besides affording us every protection, he allowed no thefts, disturbances, or other misdemeanours to take place, and we lived in great comfort. After this, in Fasli 1242, the Government brought forward Dhanurjaya Bhanj as Rajah, and gave him the estate, and upon their detaining Rajah Sri Kara Bhanj at the shrine of Purushottama, Dhanurjaya Bhanj reigned as Rajah for three years. Upon his incurring the displeasure of Government by some misconduct, the Rajah through fear fled to the Maliahs, and upon their bringing an army into the country, and having summoned all the paiks of the taluk, he gave them strict orders not to fire upon the Government troops. In the meanwhile the Government troops advanced and encamped at Galeri. Up to that time not a single bullet had been fired. The riotous people, though they had formerly caused the disturbances, disobeyed the Rajah's orders, and fired upon the troops. The Rajah hearing that his people had disobeyed his orders, and fired upon the Government troops was grieved, and departed this life in the Maliahs. Those people then plundered all the wealth and property that the Rajah possessed. They burnt and plundered the taluk, and fired besides upon the Government troops. After this the Honourable Mr. Russel advanced with a considerable army. Braja Raj Bhanj, the son of Rajah Dhanurjaya

Bhanj, then came to Nuagan together with his family, and gave himself up to Mr. Russel. Mr. Russell detained him in old Gumsur, and taking the troops with him he went over the Maliahs and investigated matters, hanging some of the rebels, and transporting others as prisoners to some other country. The Government also deported Braja Raj Bhanj from the country, and detained him elsewhere. After a tahsildar had been appointed to the taluk, no disturbances took place, and for some time we lived in peace. Mr. Russell also protected us, rayats, and in order that no disturbances might occur, he allotted Inam land to the Sirdars, Naiks and Paiks of the taluk, 1,500 men in number. In Fasli, 1256, the former rebels and the people attached to them joined together and commenced disturbances, burning the villages, and killing and plundering. Owing to these disturbances, General advanced into the country with an army, and whether owing to the influence of certain persons, or because he thought it right, he released the persons who had been confined in the prison at Nuagan for taking part in the disturbances with the other rebels. Upon their being released, these people lost all fear, and by burning the villages, killing the people, plundering our property, and committing numerous other misdemeanours, they have caused all sorts of trouble for the last three years. We people in the taluk, are all of us without any security and are afraid for our lives. Owing to no man moreover being able to follow his trade or profession in peace, we are reduced to the last extremity by this accumulation of evils. Moreover, the rebels after coming to a village and burning it, and killing people, say to the others: " If you people in the taluk don't go to the Sirkar, and beg of them to set up the Rajah, neither your lives nor your property will be safe ". They also state openly that the Rajah's child is with them. For three years past, these troubles have not been put a stop to, and now that they are constantly repeated, the lives of all the people are in danger. We therefore humbly pray that your honour taking into consideration the safety of the people, will determine, whether it is better, as it appears, to put a stop to this accumulation of evils by restoring the Raja in order that we may live in peace; or, if this course does not commend itself to Government, that either troops may be sent, or other steps taken in order to take all these rebels prisoners, so as to allow of a stringent enquiry being made, in order that a repetition of these troubles may never again occur, and in order that we may henceforth continue to live in peace.

Be pleased to consider it.

The 22nd December 1848

13. THIRTEENTH PETITION

The humble petition of Haribandhu Sahoo of Akhandalpur, pragana Banchhas, thana Gopa, district Puri, most respectfully sheweth :—

That the accused Rama Sahoo and the petitioner are uterine brothers. Their Nijchas lands in the Makadami held jointly have since been partitioned amicably and they have raised crops in their respective lands according to their respective possession. But the above named accused, Ram Sahoo being a man of turbulent nature threatened the petitioner to harass him and to cut away his crop from plot No. 250 which is Nijchas land in the exclusive possession of the petitioner. The accused further threatens the petitioner to assault him and to take away his life in the event of the petitioner cutting away the crop from the aforesaid land. Although the petitioner prevented him from cutting away the crop the accused does not listen to it and is making attempt to beat him and to do him mischief. Such conduct of the accused causes apprehension to the petitioner.

In filing the petition the petitioner prays that it may be sent to the Sub-Inspector of Police of thana Gopa for enquiry and for warning the accused and his men not to cut away the crop from the petittoner's land, not to commit breach of the peace and cause no mischief. If the charges are proved, proceedings under section 107 of the Criminal Procedure Code may be started.

The 5th September 1939

14. FOURTEENTH PETITION

The humble petitioner of Agani Sahoo of Ranihat, district Cuttack, most humbly and respectfully sheweth :—

That some two years back the petitioner married Gelhi Dei, the daughter of Gopi Sahu, an inhabitant of mauza Satabatia under thana Salepur according to the custom of his family and used to maintain her. Two children who were born to her through the petitioner died. The petitioner's father-in-law, Gopi Sahu, is a man of wicked nature and of evil conduct. Three months ago he took away the petitioner's wife without his knowledge and having come to know that he was intending to give her away in marriage for the second time with the hope of getting some money, the petitioner went to bring her back to his house but the accused quarrelled with him and attempted to assault him and there is, therefore, every liklihood of breach of the peace. The petitioner placed his complaint before the president but he did not listen to it.

The petitioner, therefore, prays that the accused may be warned and Police help may be given to the petitioner in bringing his wife back to his house.

The 10th March 1938 Agani Sahoo

15. FIFTEENTH PETITION

To

The Collector, Cuttack

The inhabitants of mouza Adhang, pragana Hariharpur, thana Jagatsinghpur, district Cuttack submit the following petition :—

The mouza is situated on the bank of the river Hansua. In the current year the river overflowed its banks owing to heavy rains. As a result of the flood the Local Board road which crosses this river was breached at four or five places. All the cultivated lands in the mouza were therefore continuously under water for days together. As a consequence all paddy lands have been washed away and all crops have been totally destroyed Most of the lands have been sand-ridden. In respect of one-fourth of the lands some crop is expected for seed and from the rest of the lands nothing will be harvested. As their pecuniary condition is deplorable they are unable to raise any other crop. The Mahajans are unwilling to give loans as they do not see the future prospects of the crops. The labourers are struggling in distress of food for want of wages. They are unable to find any money for meeting the expenses of journey to places abroad in order to earn something for the maintenance of their families. As the crops have been completely washed away it is imagined that famine is inevitable and they will, therefore, be put to untimely death for want of food. Moreover, for want of straw they will be turned homeless as their dwelling houses will not be thatched. Condition of cattle in the village has also become unbearable for want of fodder.

The petitioners, therefore, humbly pray that your honour will be kind enough to make a local enquiry and sanction remission of rent on lands from which crops have been washed away, for which act of kindness they shall ever remain grateful.

The 4th July 1939

Narasingh Das and
other inhabitants

16. SIXTEENTH PETITION

The humble petition of Narayan Swain, village Kotakana, pragana Hariharpur, district Cuttack most respectfully sheweth :—

That the accused is the petitioner's tenant. The petitioner kept a she-calf of reddish colour in charge of the accused for bringing her up and it was agreed that he would take the milk and the calf of the first delivery and would return the cow and the calf after the second delivery. The accused, therefore, took the milk and the calf after the first delivery. But as the petitioner's brother, Krupasindhu Swain filed a petition against the accused in the Civil Court and got the decree, the said accused, with the intention of avoiding the payment of the money left the house and is now putting up in another place by building a house there. The petitioner demanded the said cow as she gave birth to a calf a month back. The petitioner remained silent as the accused promised to return the cow after the twenty-first day of the birth (Ekoisa). But having failed to return the cow after the twenty-first day the petitioner sent a man to bring her. But the accused put off handing over the cow to the man. Then the petitioner accompanied by some gentlmen asked him for the cow, but he grew angry and said "I know nothing about your cow. Do whatever you like." When the accused thus played trick, the petitioner came back without picking up a quarrel with him. Keeping the said gentlemen as witnesses, the petitioner most fervently pray that your honour will be graciously pleased to forward this petition to the President, Daitari Jena, for enquiry and orders may be passed on the accused to hand over the petitioner's cow to him.

The 4th of June 1936 Narayan Swain

17. SEVENTEENTH PETITION

The humble petitioner of Dhaneswar Das, village Salijang, pragana Balibisi, thana Jagatsingpur, district Cuttack, most respectfully sheweth—

That petitionor's dwelling house is in the jurisdiction of the abovenamed thana. Kahnai Das is his neighbour. As he has no good feelings with Kahnai Das and others, they, with the intention of putting the petitioner into troubles, are unnecessarily raising quarrels and are putting thorns and refuse on the places frequently used by him. Inspite of petitioner's warning, they, without paying

any heed to it, are ready to beat him. Moreover, they having combined with some of the turbulent inhabitants of the village are abusing the petitioner and are threatening to beat him and his family. In such condition, inspite of petitioner's earnest request of not committing such things, the above accused persons do not listen to it and are threatening him more and more. The petitioner very much apprehends their such conduct. The accused persons are great in number. As they are rich, wicked and ill-intentioned, the petitioner has to live very cautiously for fear of their doing mischief. Still, without being satisfied, they are telling openly that they will assault the petitioner's family by entering into his house, take away his household properties by force and will put his cattle in Kine-house after driving them from the grazing field. Also they will put the petitioner into unnecessary expenditure by bringing false cases against him. Again, some of them are contemplating to excommunicate the petitioner in the village in order to harass him. Without refraining from this, they are ready to trouble the petitioner more, although he lives cautiously for fear of them.

In these circumstances, the petitioner finding no other way out seeks your honour's mercy and earnestly pray that your honour will be kind enough to forward this petition to the Sub-Inspector of Police of Jagatsingpur thana for enquiry.

The 15th January 1936 Dhaneswar Das

1. PRATHAMA ARJI

Benu Beherà, Narasiñha Gauṛa, Sàrathi Mahàkuṛa àmbhe tini jaṇaṅkara Darakhàst ehi :—

Barhampura "polis" (Police) àmbhamàṅku eṭhàku paṭhàibàra ekoïśi dina helà; àmbhemàne gariba loka; pratidina kuli kàma kari pariposhaṇa heu. Mudei duheñ àmbhamànaṅku kharcha deu nàhànti; adyàbadhi jaṇake dui ṭaṅkà hisàbare tini jaṇa chha ṭaṅkà kharcha kaluñ; àmbha ghare pilàmàne khàibàku na pài kḷeśa pàu-thibe, e heturu hajuru anumati dele àmbhemàne gharaku jibuñ. Punarapi jeuñ dina ḍàkibe se dina àsi hàjara hebuñ. Dayàpúrbaka ehà bujhibà heu.

Sana Bàṛaśa Ekà aśi Sàla, Bhàdraba màsa, Sukḷa pakshya Pañchami Śanibàra.

2. DWÌTYA ARJI

Taluke Baṛagaṛa o Seragaṛa jamindàr Sri Durgà Màdhaba Siṅha Deo praṇàma janài nimna likhita nibedana kare :—

Gata "nabhembara" màsa chhabiŝ tàrikhara koṛie nambar chiṭhi sahita Sri Jagannàthaṅku darŝana kari jibà nimitta ràhàdhàri hukumnàmà pàiluñ o ehàra samasta hàl bujhiluñ. Kàrttìka màsare Sri Jagannàthaṅku darŝana karibàku àmbhara bàñchhà thibàru hajuraṅku janài thiluñ màtra ràhàdhàri hukum àsibà beḷaku yibàku subidhà na thibàru àmbhara yibàre pratibandhaka ghaṭilà. Ataeba hajuraṅku ehà jaṇàibà nimitta lekhiluñ. Bicharaku àṇibà hebe.

Aṭharaŝa chaushaṭhi sambatsara 'Disambar' màsa chauda tàrikha.

3. TRUTÌYA ARJI

Ŝrì Krushṇa Chandra Sùr Harichandana Deo aneka praṇàma kari ehirùpa nibedana karuachhi :—

Hajuraṅka hukuṁ màni àmbhe eṭhare achhuñ. Ámbhapàkhare thibà sarkàri pianmàne àmbha ṭhàku kàhàku na chhàṛ àmbhaṅku kashṭa deu achhanti. Barttamàna Dasharà utsaba karibàku heba. Pianmáne mora loka mànaṅku bàdhà dele se bidhàna hoi pàriba nàhiñ. Bidhàna na hele sethiru àmbhara pàpa heba; e sakàŝa pràrthanà ehi ki, àmbhaṭhàku yà àsa karibà lokaṅku bàdhà na debà pàiñ o utsaba sampàdanaku nishedha na karibà sakàŝa pianmànaṅku àdeŝa debà nimante Hajuraṅkara bihita hukum heu o mora ehi pràrthanà mañjura karibà heu. E bàd ámbhe eṭhàre thibàru paisà kauṛi sariyài dainika kharacha chaḷàibàku bahuta kashṭa heuachhi. Eṭhàre àmbhara kehi bandhu na thibàru taṅkà dhàr karibàku madhya miḷu nàhiñ. E sakàŝa hajur àmbhaṅku rakshà karibàku hajuraṅku pràrthaná karu achhuñ. Ehà bichàra karibá hebe.

4. CHATURTHA ARJI

Ŝrì Durgà Màdhaba Siñha Deo, Jamindàr, tàluke Baṛagaṛa o Seragaṛa, praṇàma kari ehirúpa nibedana karuachhi :—

Ambhara dui jamidàrire bahuta jaṅgala achhi, o bàgha, bhàlu o aṇyàṇya banya jantumàne eṭhàre bàsa karanti. Ehihetu àmbha

pàikàḷi lokamàne àmbha pàkhare thibà samayare kimbà gramamàṅkare bulu thibà samaye naḷi, khaṇḍà, kàṇḍa o tira hatiyàramàna na nei gale semàṅkara baṛa bipada heba; puṇi àme Seragaṛaku yàuthibà samayare bàṭare aneka baṇa thibà yogu àmbha lokamànaṅka nikaṭare śastra na thile àmbha pràṇaku madhya bàdhà àśi pàre àhuri màḷaku yibà samayare semàṅka ṭhàre hatiyàramàna na thile chaḷi heba nàhiṅ. E sakàśa hajur màḷaku yibà samayare Suraṛà ṭhàre e bishaya jaṇài thili. E heṭuru hajur àmbha upare pùrṇna anugraha rakhi àmbha ṭhàku o àmbha dui tàlukare thibà ghara ṭhàku hukum paṭhàibà hebe.

Aṭharaśa chaushaṭhi sambatsara phebruary (Februàry) aṭhara tàrikha.

5. PAṄCHAMA ARJI

Pàraḷà Kimuṇḍi Sahara nibàsi Lakshmi Nàrayaṇa Paṭṭanàyaka aneka praṇàma kari o lekhi kari ehi arji karuachhi :—

Śrì Jagannàtha Gajapati mahàràjàṅka chhàmure àma purushànukramare hed (Head) gumàstà naukarire thài sakuṭumba pariposhaṇa heu thiluṅ; hajur mote barkhàst kari hajuruku aṇài àjaku na màsa yài daśa màsa helà, kaidi rùpare rakhibàru hajàra taṅkà ṛina yeuṅ sàukàramàne deithile semàne àu dhàr debàku manàkari bahuta kḷeśa deu achhanti. Chàḷiś pràṇi stri bàḷaka anna bastra sakàśa atyanta kasṭa pàu achhanti, puṇi mo sàna màku (khuṛiku) bàta bedanà, mo apàku grahaṇi roga, mo bhàryàku jwara, emànaṅku aushadha dei rakshà karibàku kehi na thibàru agatyà semànaṅkara pràṇa galà pari diśu achhi. Mo puara ekoiśia madhya nikaṭa hoi achhi, e kàraṇaru o e pàṇi o pabana mo dehare nayài peṭa phulà o bàta bedanà hoi achhi. E kàraṇaru hajur ye ki nyàyabàn, dharmaśiḷa, dayàbanta, bibeki o 'dibijanare' parameśwara swarùpa atanti, mora chàḷiś pràṇi kutumbaṅku pràṇa dàna dei sañgrakhaṇa karibà sakàśa anugraha karantu o mo purushànukramika naukarire mote rakhi pariposhaṇa hebà nimante hukum sakàśa ehi pràrthanà karuachhi. Dayà pùrbaka bichàra karibà heu.

Sana bàrasa saturi sàla sràbaṇa krushna dwitiyà Maṅgaḷabàrà.

6. SHASHṬA ARJI

Suraṛà gaṛa nibàsi Nàràyaṇa Ràya Guru aneka praṇàma kari ehi rùpe likhita arji karuachhi :—

E màsa àtha tàrikhare hajuraṅka darśana sakàśa yogya nathibàru mora pùrba sukha duhkha lekhi goṭie arji karithili. Hajur abaśya ehà bichàraku àṇi thibe. Ebe muñ jaṇàṇa karuachhi ki, pùrbaru mora purushànukramare baṛalokapaṇa thibàru byabasàya brutti kari pariposhaṇa heu thibàru barttmàna kichhi pàiṭi (kàrjya) na thibàru bahuta kashṭare kàḷa jàpana karuachhi. Mote madhya hajur suraṛà peskàr pàiṭi kichhi dina dei thibàru e kàrjya chaḷàu thili, ebe pàiṭi nathibàru ghare bahuta duhkhare kebaḷa basi rahiachhi. Ethaku màbàp dharma-swarùpa hajur moṭhàre dayà kari keuñṭhàre hele jamindàr tàluk sambandha pàiṭi goṭie dayà kale muñ pariposhaṇa hebi. Mo hàtare màlgujàri (revenue) sambandha pàiṭi uttama rùpe chaḷiba Hajura barsha goṭie màtra dekhile muñ sarkàri pàiṭi kipari chàḷàu achhi tàhà jàṇi pàribe. Mora lekhibà bishayare moṭhàre hujurañka anugraha nohile mora àuanya śaraṇa nàhiñ. Mora bharaṇa poshaṇara anya upàya madhya nàhiñ. Mora dùradrushṭa sakàśa hajuraṅku anusaraṇa karibàku mora subidhà hoi nàhiñ. Dibya chittaku ehà àṇibà hebe.

Śana aṭharaśa aṭhachàliś sàla Septembar màsa bàiś tàrikha.

Nàràyaṇa Ràya Guru.

7. SAPTAMA ARJI.

Pratàpagiri tàlukara jamindàr Sri Bira Sri Biradhi Bira Pratàpa Sri Ádikanda Anaṅgabhima Deba Keśori tàhàṅkara sammàna jaṇài ehi rùpe lekhu achhanti :—

Pratàpagiri tàluk penṭha gràma mustàdàr Lachhamana Daḷa Beherà ogera mudei Lokanàtha Swàiñ ogera mànaṇku dei thibà jami o tahiñre janmi thibà phasala o ehi jami sambandhiya bibàda bishayare ki ki ghaṭi thilà sethira sabu hàl jaṇàibà nímante 'aktobar' (October) teiśa tàrikhare lekhà hoithibà hukumnàma (firman) pàiluñ. Ámbhe ehàra samasta hàl o hajuraṅka prerita arjira samasta bibaraṇa jàṇiluñ. E makadamàra prakruta hàl ehi :—

Pratàpagiri penṭha mustàdàr Lachhamana Daḷa Beherà ogera bibàdiya jami rayati satware dei thibàra sata. E jami

pențha gràma sambandha rayati jami àu Jagannàthapura ilàkà jami sahita sambandha nàhiñ. Uparokta bibàdiya jami bishayare àmbhațhare dàbi àņibàru àmbhe ketaka dina pùrbe pañchàyat karài upara lekhà mutàbak phaisala kari thiluñ. E bibaraņa hajuranka jàņibà nimante arji dwàrà nibedana kaluñ, o hajuranka prerita patra madhya pheri pațhàiluñ. Ámbhațhàre dayà rakhi ehà bichàra karibà hebe.

Sana ațharaša teshațhi sàla Nabhembar màsa ațhara tàrikha.

8. ASHȚAMA ARJI

Sàna Kimuņḍi Màļa Sardàr Nàrayaņa Ràjendra Pàtra aneka salàm kari yeuñ darkhàsta lekhi thile tàhà nimnare dià yàuachhi:—

Mo ilàkà Pàņigaņḍà padhànara Mesi, Rabapali, Raja, Gerjang ogera pràya koḍie tiriš khaņḍa gràmara Kandhamàne àjaku màsaka taļe gaņḍagoļa jàța kari yuddha karibà sakàsa àyojana àrambha karu thibà bishayare Gulubà gràma nibàsi se muthàra padhànmàne Bhakta Pàtra, o Padana Behera Daļài, Màdaļà gràma nibasi se deša padhàna Chakra Beherà o Daļài Lachhamana Màdaļànku jaņàibàru semàne goļmàļ nibàraņa sakaša bibàda sthaļaku yài thile; màtra aneka cheshțà kale madhya ukta gràmara kandhamàne nibrutta na hoi semanankara gharamàna bhàngi dei parbatamànanku bàhàri gale. Yuddha karibàre chàri jaņa Kandha marigale, goție Kandha madhya àghàta pài thilà ebañg yathà sàdhya chesțà kale suddhà uparokta Bhakta Pàtra o Padana Beherà Daļài goļmàļ dabài na pàri mote jaņàibàru sehikshaņi se dui jaņa àsàminku e arji saha hajuranka nikațaku pațhài deli. Se Kandhamànanka sahita madhya Barągarą elàkà Màla mànankara bahuta Kandhamàne miši achhanti. E sakaša se dwanda sahajare nibàraņa hebà bishaya hajur bichàraku àņi ețhàku àsibe boli arjire nibedana karithili, àu madhya mora elàkà gaŗa màlikamànanku semànanka desamànankare phaujdàri sambandhiya kauņasi atyàchàra ghațile tàhà tatkshaņa Rusulkuņḍàțhàku likhita bhàbare jaņàibà sakàša samasta gaŗa màlikamànanku tàkid karithili. Se prakàre madhya se samaya țhàru e paryyanta semàne sehi upadešamàna màni chàli àsu achhanti; barttamàna sehi bishayare se

àsàmimàne separi bibaraṇa deleki nàhiñ mote jaṇà nàhiñ. Mote madhya e paryyanta kauṇasi sambàda dei na thile. Mote yàhà jaṇà achhi se sabu hajurańka gochara nimante nibedana kali. Anugraha kari bichàra karibà hebe.

Aṭharàsa teshaṭhi sambatsara 'Pheburuari' (February) màsa ekoiša tàrikha

Màḷa Sardar Nàrayaṇa Ràjendra Pàtraṇkara dastkhat.

9. NABAMA ARJI

Baṛagaṛa tàluk Khàspagaṛa elàkà karaṇa pàiṭi chaḷàuthibà Janàrdana Pàtrańkara darkhàst ehi ki—

Mora karaṇa kàryya sakàša jami ki barttana mote kichhi miḷi nàhiñ. Chàša karibà rayatańkaṭhàru o inàmdàrańkaṭhàru jami ekaraku rusum dhàna eka bharaṇa àu jinisa madhya ethi púrbaru barshaku barsha miḷiàsuthilà. Ehà chhaṛà moturphà tikas deu thibà rayata mànańk ṭhàru àu peṇṭha mahàjanmànańkaṭhàru ghara goṭike ṭańkàe bà tini suukà lekhàye miḷuthilà. Ájaku dui barsha helà sarkàr ghara moturphà tikas chhàṛi dele boli e sabu loke abàdhya hoi rusum deunàhànti. Ájaku pàñcha barsha helà inàmadàrmàne madhya rusum dhàna bà jinisa rúpe kichchi mote deu nàhànti. E pari rayatmàne na debàru Sri Kalekṭar (Collector) sàhebańkaṭhàre duigoṭi arji madhya dei thili. Tàhàra kichhi jabàb miḷilà nàhiñ. Ápaṇańkaṭhàre madhya sàkshyàtare dui tini thara kahi arji madhya dàkhal kari thili, màtra mora adrushṭaku kichhi phaḷilà nàhiñ. E heturu àpaṇańku ehi lekhà lekhili. Eta gaṛa jàgà, sabubeḷe rahi kàryya na kale banchi heba nàhiñ. Mote yebe khàdya na m ḷiba muñ kipari chaḷibi ? E heturu àpaṇa mo upare dayà kari Sri Kalekṭar sàhebańkaṭhàku e samasta hàl jaṇàibe ebañg yadi mote mohara chiradina paiàsu thibà rusum diàyàe, tàhàhele muñ sadà kàḷa Sarakari naukarire rahi kàryya chaḷàibi. E pari bhàbe àhàra na miḷile, mote anumati dele muñ ye kauṇasi upàyare hele nijaku pariposhaṇa karibi. E karaṇa pàiṭiku muñ pàribi nàhiñ. Ápaṇańka bhaḷi jàṇibà lokańku adhikà ki lekhibi.

Dibya chittaku àṇi bichàra karibà hebe.

Aṭharaša teshaṭhi (1863) sambatsara jun (June) màsa pandara tàrikha.

10. DAŚAMA ARJI

Mànyabara Ṭi-Je-Malṭbi eskuàur, Gañjàm jillà Esisṭanṭ Kalekṭar mahàśaya samìpeshu :—

Ghumsara tàluk Koṛià muṭhà Girisolà gràma karaṇa Gaṅgàdhara Paṭṭanàyaka aneka praṇàma kari lekhi dàkhal karithibà arji ehiki :—

Ukta gràma karaṇa pàiṭire mote mokarar karà hebàṭhàru muñ yatna sahita pàiṭi chaḷài àsi achhi. Sana bàraśa aṇàśi (1279) phasalire ukta gràma màpibàsakàśa tahasildàr hukum karibàru tàṅka hukum anusàre muñ sehi gràma màpili; sadar gràma màpibàru sarkàraṅkara adhikà śahe taṅkà kara bàṛhilà. Adhikà sahe taṅkà baṛhibàru sadar gràma kàrji o samasta rayata kahile karaṇa màpakari sinà àmbhamàṅka nàmare sarkàraṅku adhikà sahe taṅkà kara baṛhài lekhà delà boli sadar kàrji prajàmàne ekamatta hoi moṭhàre ìrshà kari muñ sadar gràmara thile madhya na thile boli kahi tàluk tahasildàraṅka ṭhàku chiṭhi lekhi thile. Aṭharaśa bàsturi sambatsara julài (July) màsa lagàet Disembar màsa parjyante sadar gràma màpa o śimà nirdesa helà, yadi e samayare muñ gràmare hàjar na thànti Sarakàri paiṭi kipari chaḷi thàntà ? Muñ gràmare hàjar thàuñ thàuñ mo nàmare kàrji o prajàmàne ekatra hoi tahasildàraṅku muñ gràmare hàjar na thili boli jaṇàile. Se kathàku tahasildàr dariyàpta na kari mo nàmare dharmàbatàraṅka hajurku lekhi mote kàmaru bàhàra kari dele. Ehà pare sadar gràma karaṇa pàiṭi tahsildàr kacheri pàika (peon) Reṅgeàku debà paiñ Sri Senior Esisṭanṭ Kalekaṭar sàhebaṅka ṭhàku tahasildàr supàrisa kari lekhi thile. Dharmàbatàra hajur e kathàku dariyàpta kari mote e kàmare mokarar kale. Mote karaṇa pàiṭire mokarar karibàru tahasiladàr moṭhàre asantusṭa hele; e heturu dharmàbatàraṅka hajuraku mo nàmare e madhyare tini daphà lekhi karmaru barkhàsta karibà pàiñ supàrisa kale. E samasta kathà dharmàbatàra hajur dariyàpta kari mora pàiṭi mote debà sakàśa aneka pràrthanà karuachhi. Áhuri madhya muñ karaṇapàiṭire mokarar hebà ṭhàru sarkàr pàiṭire kebe hele kshati kari nàhiñ. Sarkàraṅka anna jaḷa khài sarkàr pàiṭi kari daśa pràṇi kutumba pratiposhaṇa karu thiluñ; mora pàiṭi yibàru

daśa pràṇi kutumba hinastà hele. Ehi heturu dharmàbatàra àu keuñ ṭhàre hele sarkàr pàiṭire mokarar karibà sakàśa yadi supàrisa karanti àmbhemàne daśa pràṇi kutumba pariposhaṇa hoi jìbana-dhàraṇa kari pàribuñ, nohile dharmàbatàra àmbhamànanka bipakshare bàhu ṭekidele hinastà hoi màgi khàibuñ.

11. EKÁDAŚA ARJI

Ghumsur tàluk Jagannàth Prasàd muṭhàre kumuṇḍà gràma karaṇa Sudarśana Paṭṭanàyaka aneka praṇàma kari lekhi thibà arji nimnare dià yàu achhi :—

Gràma majkurara Maṅgaḷa Padhàn, Jagannàth Padhàn, Banmàli Padhàn ogera rayatmàne darkhàst na kari banjara jami chàsha kari thibà hetu, o ehà màpa kari hisàb kàgaja mànaṅkare dàkhal kari thibàru, bàrśa aśi (1280) phaslire se gràma màpa kari jamàbandi karibàru o phis na dei múlyabàn kàṭha nei yài thibà bishaya sarkàraṅku muñ jaṇài thibàru o dàṇḍare aḷià pakàithibà lokamànaṅka nàma sarakàraṅka gocharaku muñ àṇithibàru o khajaṇà asuli tàrikhare ṭaṅkà na debàru rayat mànaṅkara sampatti aṭakài bàru o maràmat hoi thibà huṛà taḷe se gràmara samastàna pàika Hari Nàyak goṭie kua khoḷi pokhari huṛaku nasṭa karibàru pùrba tahasildàr ukta kuaku potài debàru ebañ śeshe sehi àsàmi upàrjjana upare "income tax" àinànusàre tikas basài thibàru ehi samasta kàraṇa nei upara likhita àsàmimàne mo upare hiñsà bahi gata ketaka barsha madhyare mo nàmare michha nàlis màna kariachhanti. Barttamàna muñ àjaku pàncha màsa helà aḷia pakàibà bishyàre sehi rayatmànaṅku doshàrpana karài thibàru semàne eka stànare ekatra hele o semànaṅka madhyaru ketejaṇa mudei hebàku o ketaka jaṇà sàkshi hebàku ràji hoi ehi rùpe prakaśa karithiḷe :—

Prathàmare, tini aṇà khajaṇàre muñ luchài kari bila chàsa kariachhi, dwitìyare goṭie rasidare kauṇasi tàrikha ghaṭaṇà krame padi na thibàru muñ sarkàr ṭaṅkà tusarpàt kariachhi ebañ śeshare mudei o semànaṅkara gauṛamàne sàkshya dei-thile ki Saṛkàraṅkadwàrà hàl maràmati huṛà rayatmànaṅkara mài maiṅshimàne chakuṭibàru muñ aṭaka karithibàru tàṅkara gauṛamànaṅkaṭhàru kañjiyàhutà phis asula kari àtmasàt karithili.

Prathama makadamáre yeuñ lokamáne sákshi thile dwitiya makadamáre semáne mudei hoi jamánbandi karithile ki karaṇa inám jamiru kichhi prathama mudei Jagannáth Pradhànañku daśa ṭaṅkáre bandhá dei tánku bhága karibáku deithilá ebañ ehá pramáṇa karibá sakáśa semáne mudei mánaṅka dwárá kruta goṭie jál dalil dákhal karithile yahiñre kebaḷa sehimánehiñ sákshì pari thile; yadyapi se dastábij muñ abá mora pruthaka hoi thibá bhái madhya lekhi dei na thiluñ, sehi dastàbij lekhithibá lokara nám dastàbijare na thibáru semáne prakáśyare kahi thile ki muñ samasta dastàbijaṭi lekhi thili yahiñru mora o mora bháiaṅkara áñśika sammati thilápari bodha heuthilá. Yebe ukta jami prathama mudeiku prakrutare bandhá dei thánti, tebe mudeimáne mo námare prathamare áṇithibá darkhástare Sarkáraṅku káhiṅki na jaṇáile ? Mudeimáne mo bipakshare shadajantra karithibá bishaya muñ pramáṇa karidebi boli e ghaṭaṇá sambandhe tahasildáraṅku jaṇái deithili kintu se o bishaya chittaku na áṇi mo jamánbandire e ghaṭaṇà lekhile náhìṅ abá mo taraphà sàkshì mánaṅku madhya pachárile náhiñ; mo kathá kichhi na suṇi mudeimánaṅka kathá sampúrna satyaboli grahaṇa kale. Ataeba muñ Sri hajurare prárthanà kare ki hajur moṭháre dayá rakhi tahasildáraṅka dwárá tadanta hoithibá makadamámánaṅkara nathi sabu talapakari mo biruàddhare aṇá hoithibá samasta ápattira ghaṭaṇá sabu nirnaya karibá hebe ebañ mote yeuñ daṇḍabidhána hoi achhi táhá rad karibá hebe.

Sana aṭharśa testari sála "Jánuáry" (January) pachiśa tárikha.

Sudarśana Paṭṭanáyaṅkaṅka
Swàkshara (dastakhat).

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12. DWÁDAŚA ARJI

Ghumsur Táluk mustájár o rayat ogera samasta loka aneka salám kari lekhi thibá darkhást ehi ki:

Sana bárśa teiśi (1223) phasali abadhi uktá tálukare Sri Dhanurjaya Bhañja rájá rájatwa karuthile. Sehi ràjà manda ácharaṇare chaḷibáru o táhá Sarkáraṅka gocharaku ásibáru kalektar Sáheb e tálukaku sainya gheni ási se rájáṅku kaedikari dhari nele. Táhápare se tálukaku Sarkáraghara "amáni"

(khás) taḷe rakhi dele ; Achuta Rám manejar (manager) hele o kárjya bujhuthile. Purbe Dyána Paṭṭanáyaka dewán rùpe o Ratana Pradhán e dui jaṇa mulaka bujhi e táḷukare Samasta kandha máḷ mánaṇkara sabu bishaya jáṇu thile. Sana bárasata chhabiś (1226) phasalire Dorá Bisoi o Báhu Balindra e dui jaṇa goḷamáḷa árambha kari se Ratana Pradhán o Dyána Paṭṭanáyaka e dui jaṇañku ádyare háṇi deśare goḷamáḷa kari tini dina bhitare e talukara prati gráma poṛi lokaṅku háṇi mári sabu padártha luṭi kale. Sehi tálukara samasta loke jábata sarbaswa chháṛi Daśapalá, Nuágaṛa, Áṭhagaṛa, Dharákoṭa, Suràṛá talukamanaṅku paláile o seṭháre ámbhemane yái rahiluñ. Barashe paryyanto se tálukamánaṅkare aneka dukha kashṭa sahi rahithiluñ. E bhitare se goḷamála karithibá ásámìmáne máikiniá pilá goṭiku rájáṅkara pua Baḷa Bhadra Deo boli kahi táṅku semáne rájá kari thile. Srikara Bhañja rájáṅku Sarkáraghara Bhábapuraṭháre aṭak rakhithile. Seṭháru sehi Srìkara Bhañja rájá keuñprakáre ási Durgáprasádaṭháku gale. Daṅgá karithibá lokamánaṅku seṭháku ḍakái Baḷa Bhadra Deo boli yeuñ máìkiniá piláku rájà karithile táṅku aṇái máìkiniá pilá boli niśchaya bujhi Sáhebaṅka ṭháku paṭhái dele. Táhá pare "Thackeray" Sáheb Nuágañ ṭháku ási sehi Srìkara Bhañja rájáṅku ḍakái áṇi rájatwa dei anyánya tálukamánaṅkaru o e tálukaru paḷáithibá padhána rayata ogera lokamánanku ḍakái áṇi rájáṅka ṭháre samarpaṇa kari dei se sáheb cháli gale. Sehi rájá rájatwa karibára chauda barsha madhyare rayata mánaṅku uttama pratipáḷana karithile, áu chori, meḷi ádi kauṇasi upadraba na thái ámbhemáne bahuta sukhare thiluñ. Ehápare sana báraśa bayáḷiśi (1242) phasalire Sarkàraghara Dhanurjaya Bhañja rájáṅku àṇi rájatwa dei Srikara Bhañja rájáṅku Sri Purushottama mandirare rakhàibáre sehi Dhanurjaya Bhañja rájá tini barsha rájatwa kale. Táṅkara kauṇasi manda ácharaṇaru Sarkar táṅkaprati asantusṭa hebàru o Sarkár e mulakaku sainya áṇibáru se rája bhayare máḷaku paḷái yái e taluka páika samastaṅku ḍakái "Sarkáraghara sainya daḷaṅku guḷi máriba náhiñ," boli maná kale. Iti madhyare Sarkár ghara sainya agrasara hoi Galeri ṭháre rahile. Se parjyanta kauṇasi guḷi phuṭi na thilà. Rájáṅka hukumaku na máni púrbare daṅgá karithibá sehi meḷià

loke punarapi guḷi márile. Ehi loke táṅka hukumaku na máni Sarkáraṅka sainyamànaṅku guḷi márile boli suṇi duḥkhita hoi se rájá máḷare práṇa tyága kale. Rájáṅkara yete dhana o drabya thilá se sabu loke luṭi kari nele. Táluka poṛi o luṭikari punarapi Sarkáraṅka sainyaṅku madhya guḷi márile. Ehápare mánaṅiya Rasela (Mr. Russel) sáheb aneka sainya dhari ásile. Sehi Dhananjaya rájáṅka pua Braja Ráj Bhañja sakutumbe Nuágañṭhárc 'Rasela' Sáhebaṅkaṭháre ási átma samarpaṇa kale. Sehi Braja Ráj Bhañjaṅku puruṇá Ghumusaraṭhare aṭkái rakhi, Rasela saheb sainya dhari máḷajáka buli sabu ghaṭaṇá tadanta kale áu keteka meḷiáṅku phási dele; ketaka lokaṅku madhya anya deśaku nei bándi kari rakhile. Braja Ráj Bhañjaṅku e deśaru nei Sarkárghara anya deśare rakhile, e tálukare jaṇe Tahasildár rakháibáru keteka dina ámbhemáne samste kauṇasi upadraba na bhogi nischinta hoi rahithiluñ. 'Rasela' Sáheb madhya ámbhe rayata mánaṅku rakshá karithile, punarapi yepari kauṇasi upadraba na heba ethi sakáśa e tálukara sardár, náyak o páikamánaṅku moṭare eka hajára páñchaśa jaṇaṅku inám jami dei thile. Sana báraśa chhapana (1256) phasalire pùrba meḷiá lokamáne o semánaṅka saṅgare thibá anya lokamáne miśi upadraba árambha kari grámamánaṅku poṛi, háṇi luṭi kale. Epari upadraba hebáru "Janarel" Sáheb sainya gheni e deśaku ásile. Ketaka lokanka pratipattiru heu abá nije nyáya boli bicháribáru sehi upadraba karithibá sakáśa Nuágáñ ṭháre bandi hoithibá lokaṅku áu ketaka meḷiaṅku madhya chháṛi dele. Chháṛi debàru se loke nirbhaya hoi gata tini barsha helá náná dusṭa àcharaṇa kari grámamáná poṛi, lokamánaṅku hàṇi áu padárthamána luṭi kari biśesha upadrabamána karu thiba heturu tálukare ámbha samasta lokaṅkara kauṇasi śánti na thái práṇaku bhaya heu acchhi; yáhára yeuñ brutti bá byabasáyamàna achhi táhá nischintare na chaḷibaru ehi manda káryya mána jami ámbhamáṅku nása karu achhi. Ehátchharáṛ se meḷiá loke jeuñ grámaku yáuchhanti táhá poṛi, lokamánaṅku, hàṇi seṭháre kahuchhanti, "Táluka loke Sarkáraṅku kahi rájàṅku rájatwa karibáku áṇa nohile tumara práṇa bá padártha kichhi nirápáda rahiba náhin". Semánaṅkaṭháre rájá pilá achhi boli semáne madhya prakáśyare kahanti. Gata tini barsha helá e upadraba

nibáraṇa na hoi barábar hebàru ámbha samasta lokaṅka práṇa upare bipada paḍuachhi. Ethisakáśa dharmábatáraṅka hajurare biṅita prárthaná ehiki e tini barshare Sarkáraṅku e upadrabamána nibáraṇapáiñ prárthanámána kalà uttáre madhya, e abadhi nibáraṇa nohilá, e heturu ámbhe samaste kipari nirápadare rahibuñ e bishaya hajur bicháraku áṇi e tálukare rájáṅku rájatwa karibáku dele e upadrabamána nibrutta hoi ámbhemáne sukhare rahi páribuñ, athabá e upáya yadi Sarkáraṅka manaku na áse, táhele sainya àṇi abá áu keuñ prakáre e upadraba karithibà samasta lokaṅku dhari epari kaṛà tadanta karáibe yepari áu kauṇasi samayare hele ehi upadrabamána na ghaṭiba o ámbhemàne bhabishyatare yepari sukha sántire rahipáribuñ.

Anugraha kari ehá bichára karibá heu.

Aṭharaśa aṭhachàliśa (1848) sambatsara disembara mása báiśi tàrikha.

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13. TRAYODASA ARJİ

Darkhást Hari Bandhu Sáhu, Sákin Akhandaḷpur, Pargana Bánchhás, Thánä Gop, ehi ki mudálá Rám Sáhu o ámbhe duheṅ sahodara bhái aṭuñ. Ámbhara ijimálire thibá makadami bábat nijchásh jami mánaṅku ámbhe o mudálá áposimate banṭana kari o tadanuyái dakhal kari ye yáhár jamire phasala kari achhuñ mátra upara ḷikhita mudálá dushṭa prakrutira loka thibáru ploṭ nambara (250) bábát ámbhara pruthaka dakhali nijchásh jamire ámbhe prastuta kari thibá phasala káṭi nei ámbhaṅku hairána karibá nimante kahu achhanti; epari ki ámbhe ukta bruttiru phasala kàtibáku gale se ámbha sahita márpit kari ámbhaṅku jìbanare mári debá nimante dhamkáu achhanti. Ámbhe táṅku phasala katibàku báraṇa kale madhya se táhá na śuṇi anishṭa karibá nimante ṭheṅgá bári dhari máribáku udyata heu achhanti. Mudáláṅkara epari byabahárare ámbhe bhaya karu achhuñ. Teṇu atra darkhást dákhal kari prárthaná karu achhuñ ye mudálá o táháṅka paksha lokamáne yepari ámbhara ukta bruttiru dhána na káṭanti o ámbha sahita kauṇasi aniśhṭa bá sántibhaṅga na karanti sethi nimante ukta darkhástaku Gop Thánä Munisi bábuṅka (Sub-Inspector of Police) nikaṭaku tadanta sakásá paṭhá yái

mudálámánanku tàkit karái diá yáu. Abhiyogamána pramáṇa hele semánanka námare phaujdári káryya bidhi áinara ekaśasáta (107) daphá (section) mate makadamá kará yau. Iti. Sana uṇàisa sa aṇachális sàla Septambara màsa páncha tárikh (5-9-1939).

14. CHATURDAṢA ARJI.

Darkhást Agani Sáhu, Sákin Ráṇihát, Jillá Kataka ehi ki ye àmbhe Sálepura Thánà antargata Sátabáṭiá mauzá nibási Gopi Sáhunka kanyá Gelhá Dèinku ájaku dui barasha heḷá kuḷa prathá anusáre bibáha hoi tánkara bharaṇa poshaṇa kari ásu thilun. Ámbha aurasare tánka garbharu dui goṭi santána janma hoi nasṭa hoi achhanti. Ámbha strìra pità Gopi Sáhu jaṇe dushṭa o manda prakrutira loka. Se ámbhar ukta striku beáinmate ámbhara ajnàtare ájaku tinimàsa helá ámbha gharu nei yái achhi. Arthaḷábha áśáre ámbhara strìku anya jaṇaku dwitìya thara bibáha debá nimante udyata hebá bishaya ámbhe abagata hoi ámbha strìku ámbha gharaku áṇibá samayare se ámbha sahita kaḷi takrár kari ámbhanku màrpiṭ karibáku mustej achhi. Táhára ehi pari káryyare śántibhangara sampùrna áśanká achni. Ámbha grámara presidenṭanka (President) nikaṭare pherád heḷun kintu se kichhi śuṇiḷe náhiṇ.

Ataeba atra darakhást dwárá prárthaná karu achhun ye poḷis (Police) dwárá e mudaḷáku tákid kará yái ámbhara strìku àmbhara gharaku áṇibáku polis (Police) sáháyya nimante Srì hajur bihita àjná pradána kale adhina chiropakruta heba.

Sana unáiśa śa aṭhatiriś sáḷa márch (March) mása daśa tárikha (10-3-1938)

Agani Sáhu.

15. PAṄCHADAŚA ARJI

Mánaníya Sríyukta Kataka Jillâ Kalectar Sáheb mahodaya samìpeshu.

Darkhást Aṛanga Mauzà nibàsí prajá Samúha, Pargaṇà Hariharpur, Tháṇa Jagatsingpur, Jillá Kaṭaka :—

Ehi mauzà Hañsuá nadí kúḷare abasthita. Chaḷita barsha prabaḷa brusṭi yoguñ ehi nadíṭi banyá jaḷare uchhuḷi paṛilá. Ehá phaḷare nadí upara dei yái thibá lokál boḍa (Local Board)

Saṛakaṭire chári kimbá páñcha jágàre ghái hoi gaḷá. Sutaráṅg ehi mauzára samúdàya cháshajami ekádikrame aneka dina paryyanta jaḷa magna helá. Tára phaḷare barttamána samudáya jaḷa jami dhoi yibáru phasaḷa samúḷe nashṭa hoi achhi. Adhikáñsa jamire báḷi chaṛhi yái achhi. Kebaḷa eka chaturtháṅśa jamiru kichhi kichhi bihana miḷibára áśá kará jáe. Bákí jamimáñkaru kichhi miḷibára áśá nàhiñ. Barttamána árthika abastá bara śochaníya. Sethi nimante anya kauṇasi phasala ḍeribára upáya dekhi páru náhuñ. Bhabishyatare phasalara kauṇsi àśá na dekhi mahájana-máne ṛiṇa debàku aswikruta heu achhanti. Múliámáne múla abhá·baru khádya napái chaṭpaṭ heu achhanti. Semane nija nija paribárabargaṅkara bharaṇa poshaṇa nimante biḍeśaku yibáku ichhà kale suddhà ràstà kharchcha nimante taṅká paisá pái páru náhánti. E barsha phasaḷa yepari dhoi yái achhi sethiru anumán kará yáe ye durbhiksha abaśyambhábi. Teṇu ámbhemáne khádyábhábare akáḷa mrutyu mukhare paḍibuñ. Adhikantu naṛá abhába baśatah nija nijara básasthána madhya chhapara kari na pári básahína hebuñ. Khádyábhábaru goru gà'i mánaṅka abasthà madhya ásahya hoi paṛi achhi.

Eṇu biníta prárthaná karuñ ye Sri hajur dayá bahi ukta bishayamána sarjamin tadanta kari dhoi yái thibá jamimánaṅkara khajaṇá máfi dele ámbhemáne chiropakruta hebuñ. Iti.

San Uṇáisa ša aṇach áḷiśa Sàḷa Julái (July) mása chári tárikha (4-7-1939)

Sri Narasiṅha Dás ogera prajábrunda

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16. SHORAŠA ARJI

Darkhást Sri Náráyaṇa Swáiñ Sákin Koṭakaṇà, Parganà Hariharapur, Zillá Kataka, ehi ki ásámì majkur ámbhara prajá. Ámbhe goṭie náli raṅgara chhaṛá ásámì jimá dei chukti kari thiluñ ye prathama garbhara dudha o báchhurí nei dwitíya garbhaku gáí o báchhurí ámbha jimáre dei deba. Teṇu ásámí prathama garbhara dudha o báchhurí neithilá; kintu ámbhara bhái krupásindhu swáiñ ásámí námare dewáni adálatre náliś o dikri (decree) karibáru ukta ásámí taṅkáku pháṅki debá matlabare gruha chháṛi dei anya jágáre

gruha kari rahi achhi. Ukta gáí ájaku eka mása heba janma karibáru ámbhe ámbha gáí mágiluñ. Tahuñ se ekoisá pare ámbha ghare chháṛi debá nimante pratiśruta hebáru níraba heluñ. Kintu ekoiśa pare chháṛi dei na yibáru ámbhe gáí ánibá nimante loka paṭháiluñ. Kintu se lokaku gáí na dei ájikáli kahi táḷtuḷ kalá. Ehápare ámbhe kete jaṇa bhadraloka saṅgare nei taku gáí mágibáru se rági yái kahilá "tumbhar ki gáí, muñ jáṇe náhiñ. Tumbhe kaṇa kariba kara". Ásámí ehi pari pháṅki debáru ámbhe táṅka sahita kaḷi takrár na kari pheri ásiluñ. Ukta bhadralokamánaṅku sákhí rakhi Srí hajuraṅku prárthaná karu achhi ye atra darkhástaku president (President) Srí Daitárí Jenáṅka nikaṭaku tadanta sakásá paṭhai ámbha gáíku ámbhaṅku diá yibára bihita hukum sádara heu. Iti.

Sana Uṇáiśa śa chhatiśa sála Jun (June) mása chári tárikha. (4-6-1936).

Śri Náráyaṇa Swáiñ

17. SAPTADAŚA ARJI

Darkhást Dhaneśwara Dás, Sákin Sálijaṅg, Parganá Bálibisi, Zilláh Cuttack.

Tháná Jagatsiṅgpur ilákáre adhinara basubás ghara achhi. Kanhái Dás ámbhara padoshi aṭe. Ámbhara Kanhái Dás ogeraṅka sahita manántara thibáru semáne ámbhaṅku hairáṇa karibá uddeśyare ámbhara chaḷaprachaḷa stánamánaṅkare kaṇṭá pakái o maiḷá jamá kari ámbha sahita brutháre kaḷi takráḷ árambha karu achhanti. Ámbhe ásámí manaṅku ethiru báraṇa kale madhya semáne táhá na śuṇi ámbhaṅku máribá nimante udyata heu achhanti. Áhuri grámara keteka khaḷa lokaṅka sahita meṇṭa bándhi ámbhaṅku o ámbhara strí pilámánaṅku nánáprakára gáḷi dei máribá nimante bhaya dekháu achhanti. Epari abastháre ásámímánaṅku ethiru nibrutta hebá nimante anurodha kale suddhá semáne sethire karṇapáta na kari adhika bhaya dekháu achhanti. Semánaṅkara epari byabahárare ámbhara biśesha bhaya heu achhi. Ásámímáne bahu saṅkhyáka. Semáne dhanabán, dushṭa o khaḷa prakrutiṛa loka thibáru ámbhe semánaṅkara daurátmya nimante sábadhánare chaḷaprachaḷa heu achhuñ. Tathápi semáne ethire

santushṭa na hoi sabu beḷe kahuachhanti ye àmbhara ghare paśi àmbhara strí pilàmànaṅku bejit karibe. Ámbhara dhana sampatti luṭikari bohi nebe o àmbhara goru gàí paṛiàru arái nei kànjiàhatàre pakáibe. Áu maḍhya mithyà màlimakadamà kari àmbhaṅku bruthà karchchànta karàibe. Puṇi semànaṅka madhyaru keteka bichára karuachhanti ye gràmare àmbhaṅku bàsanda kari hairàṇa karibe. Epari sthaḷe àmbhe anya upàya na dekhi Srí hajuraṅka àśraya grahaṇa kari pràrthanà karu achhuñ ye anugraha purbaka darkhàst Jagatsiṅgpur Dàrogàṅka (Inspector of Police) ṅikaṭaku tadanta karibà sakàśa paṭhàibàra àgnà pradàna heu. Iti.

Sana Uṇàiśa sa chautiriśa sà'a mài (May) màsa sàta tàrikh.

7-5-1934

Dhaneswara Dàs.

Part V

Stories in English and Romanized Oriya

PART V

English

1. THE DEER AND THE LION

Once upon a time a deer ran away through fear of a hunter, and entered into a cave. A lion afterwards caught the deer there and killed it. Then the deer, as it was dying, began to say :"Alas ! what a misfortune has happened to me ; in fleeing from the hand of man, I have fallen into the hand of an enemy more powerful than he".

The moral of this is, that if a man does not act carefully, it may so happen that in fleeing from one danger, he will fall into another danger still more dreadful.

2. THE HARE AND THE TIGRESS

A hare approaching a certain tigress exclaimed : " O tigress, listen, whilst I produce numerous offsprings yearly, you from your birth until your death do not bring forth more than one". The tigress then said " The solitary offspring which I produce is worth more than your numerous ones".

The moral of this is, that one good son is better than many bad ones.

3. THE WOMAN AND THE GOOSE

A certain woman kept a goose which laid every day a silver egg. Then the woman said to herself : " If I increase the goose's food, it will perhaps lay at the rate of two eggs daily". With this desire she began to give it more food than previously, but owing to the goose's stomach becoming swollen with excess of food, it died.

The moral of this is, that the man who is desirous of excessive profit loses even his previous gains.

4. THE MOSQUITO AND THE BULL

A mosquito sat on a bull's horn and, in its pride imagining that it was heavy, said to the bull: " If you feel tired by my sitting upon you, pray say so, and I will fly away to some other spot". The bull said : " O mosquito, I had not even the slightest idea that you were sitting upon me".

The moral of this is, that he who prides himself upon his own renown and prowess will speedily suffer shame.

5. THE MAN AND DEATH

A man who was carrying a faggot of sticks along, got very tired as it was heavy, and throwing down the faggot began to pray for his death. Then death approaching him said : " Tell me, why are you calling me ?" Hearing these words the man said : " I called you that you might place this faggot upon my head ".

The moral of this is, that all desire to dwell in the world, and lo ! even though a man be very old and unfortunate, yet scarce any one wishes for death.

6. THE TORTOISE AND THE HARE

Once upon a time a tortoise and a hare making the top of a mountain their goal, said : " Come, let us see which of us two will arrive there first ". Hereupon the two began to run. The hare owing to its being slender, light, and swift was boastful, and went to sleep in the middle of the road ; but the tortoise being heavy and slow, was afraid, and not delaying on the road was the first to ascend the mountain. The hare afterwards arose from its sleep and seeing that the tortoise had got there first, was much ashamed.

The moral of this is, that if there be a contest between a strong man and a weak one, it is very improper for the strong man to be careless, because, by the neglect and carelessness of a powerful man, a weak one is able to gain the victory.

7. THE THORN TREE

A thorn tree said to a gardener : " If any one were to take the trouble to plant me in a garden, and water my roots every day, then kings would certainly desire to see my flowers and fruit ". The gardener accordingly took it, and planting it in a fertile spot in the middle of the garden, watered it twice every day. By so doing the thorns of the tree all increased in strength, and owing to its boughs and branches extending, the trees that grew on all four sides of it, all perished ; afterwards its roots grew by degrees, and the tree overran the whole garden. Finally no one could go near it on account of the thorns.

The moral of this is, that if you give shelter to a bad man and protect him, his evil disposition will only increase, and, should you do him a kindness, he will only do you an unkindness in return.

8. THE BLACK MAN

A black man took his clothes off and smeared his body over with lime. A certain person thereupon asked him : " Why do you smear your body over with lime ? " Hearing this, he answered : " I am smearing my body over with lime in order to get white ".

The other man thereupon said : "O black man, do not give your body unnecessary trouble, for although you may be able to make the lime on your body black, yet lime can never remove your own blackness ".

The moral of this is, that a bad man may make a good man bad but no one can ever make a bad man good.

9. THE LION AND THE TWO BULLOCKS

A lion one day sprang at two bullocks in order to kill them but the two bullocks keeping together would not allow the lion to get between them and struck at him with their horns. The lion afterwards played them a trick and said : " O bullocks, if you will separate, I will do no harm, to either of you". The bullocks relying upon this speech separated, and the lion then killed them both.

The moral of this is, that so long as men remain united, no man's enmity can prevail against them, but once they separate, all will perish.

10. THE LONG-HORNED ANTELOPE

Once upon a time a long-horned antelope suffering from thirst went to a pond and drank. Then seeing in the midst of the water the ugliness of its feet it was grieved, but on seeing the length of its horns it was pleased. In the meanwhile some hunters approached, and the antelope fled to the open waste land, and the hunters were unable to catch it. Afterwards it entered a dense jungle and its long horns becoming entangled in the branches of trees and in brambles, the hunters killed it without any difficulty. The antelope as it was dying, regretfully exclaimed : " Alas ! alas ! the feet which I despised saved me, but the horns of which I was proud have caused my destruction ".

The moral of this is, that a man should not enquire whether a thing is beautiful or ugly, but what its use is, and relying upon this should estimate its value accordingly.

11. THE ANTELOPE

Once upon a time an antelope was sick, and the friendly and neighbouring animals coming to see it, ate up all the grass both dry and sprouting that grew all round it. After the antelope's sickness had abated, it wished to partake of some food but could find nothing at all to eat and so died of hunger.

The moral of this is, that it is better not to have any relations at all rather than to have selfish ones.

12. THE LION AND BULLOCK

A lion once intended to kill a bullock, but as the strength of the bullock was considerable, it did not dare to go near it. Afterwards it went to it and said in a deceitful manner : " O bullock, I have killed a fat young lamb, and I want you therefore to come to my house and dine "

The bullock accordingly accepted the invitation, and went to the lion's house, where the lion had collected a quantity of firewood, and some very large vessels. The bullock seeing this returned. The lion then said : "Why do you go back after coming here ?" To these words the bullock replied " I have understood your intention ; for a mere lamb such a fuss would not be made, and it is quite evident that your preparations were made for some animal larger than it ".

The moral of this is, that to accept the tales of dangerous people as true and to associate with them, is not the duty of wise people.

13. THE LION AND THE FOX

A lion becoming weak from old age was no longer able to capture living animals. On this account he practised cunning for the sake of food and pretending that he was sick, he took up his abode in a cave resolving that if any animals would come to see him, he would seize them and eat them in the cave. Afterwards a fox came, and standing at the door of the cave made his obeisance. The lion said " Why do you not come inside ?" In answer to this, the fox said, " Sir, I see the signs of many animals going in, but not even one of them coming out ".

The moral of this is, that it is not proper for men to begin any business without reflection.

14. THE LION AND THE MAN

Once upon a time a lion and a man met each other on a road, and a dispute arose between them regarding their respective strength and prowess. The lion was boastful of its strength and power. Meanwhile the man drew upon a wall the picture of a man grasping the throat of a lion, and laughingly showed it to the lion. The lion then said ; "If a lion could draw like a man, the lion would not have allowed the man to grasp the lion's throat, but the lion would be grasping the man's ".

The moral of this is, that from a man's own witnesses no one else can make his escape.

15. THE SPIDER AND THE BEE

Once upon a time, a spider said to a bee : "If you will make me your companion, I shall be able to gather honey like you". As it was constantly repeating the some story, the bee consented. The spider accordingly accompanied the bee, but being unable to gather any honey, the bee stung it and killed it. As the spider was dying, it exclaimed regretfully "Alas ! alas ! why did I ever attempt a work which I had not the ability to perform !"

The moral of this is, that if a man does not possess the ability to perform a work and enters upon it, because he thinks himself very clever, the falseness of his representations and his own unworthiness will be made self-evident, and he will reap the fruit thereof.

16. THE YOUNG MAN

Once upon a time a young man went into a river of his own accord, and not knowing how to swim began to sink. A certain man was coming along the path at the time, and the young man seeing him, called to him to save him. The man then came near and began to abuse the young man for falling into the water. The young man exclaimed, "Hulloh ! save me first, and abuse me afterwards".

The moral of this is, that if a friend of yours falls into any danger, rescue him first from it, and you can then abuse him afterwards.

17. THE DOG AND THE FOX

Once upon a time a dog saw a piece of tiger's skin in some place, and going towards it began to gnaw it with his teeth. A fox then said to the dog : "If this tiger were alive, you would soon learn that the claws on its feet were longer than your teeth".

The moral of this is, that it is not by exposing a strong man to indignities in times of danger, that the prowess of low-born people will be displayed.

18. THE BELLY AND THE BODY

The belly and the body had a dispute between each other about supporting and protecting the body. The body said : "It is I who by my own individual strength carry the body". The belly answered : "If I did not take food, you would not be able to carry anything".

The moral of this is, that no one should despise another, for every one has it in his power to render a mutual kindness.

THE SUN AND WIND

A wager arose between the sun and wind to see which of the two would first be able to make a man part with his cloth. The wind accordingly began to blow with great velocity, and the man to protect himself against it, wrapped his cloth round his body. The clouds afterwards dispersed, and the sun began to shine with great power ; as he felt very warm, and the cloth was heavy, the man removed it from his body.

The moral of this is, that the wishes of gentle people are more likely to be accomplished, than those of strong but unstable men.

20. THE TWO COCKS.

Two cocks had a fight about something. One of them remained the conqueror, and the other one ran away. Then the one who was victorious perched itself on a very high straw-rock, and boastfully flapping its wings, began to crow proudly. A hawk in the meanwhile perceived it, and swooping down upon it, carried it off.

The moral of this is, that he who boasts of his own prowess will quickly be put to shame.

21. FABLE OF CERTAIN HYAENAS

Certain hyaenas who saw a cow's hide in a cave wanted to eat it, but the cave was full of water and the hide was nowhere near the edge. Thereupon they all of them with one accord reflected amongst themselves that if they first drank up the water and drained the cave dry, they would be able to get at the skin and eat it. Having come to this resolution, they drank water until their stomachs were full. Owing to their drinking so much water, however, their stomachs burst, and they all died. Moreover they were not able to eat the hide at all.

The moral of this is, that the counsels of people of little sense is profitless.

22. THE FOX AND THE ADJUTANT-BIRD

Although the fox was not very much given to joking, and was rather given to getting angry, yet one day he came to the determination to make fun of his neighbour, the adjutant-bird. After making a great fuss he invited him to dinner at noon. Meanwhile he had placed different kinds of soup in large but shallow plates. The adjutant-bird afterwards presented itself at the dinner table, but being only able to dip in the point of its beak, in spite of repeated endeavours, it was unable to appease its hunger. In the meanwhile the fox was lapping up, and eating away rapidly,

and in pressing his guest to eat he would say How do you like all these viands of mine ?" The fox was however joking, and the adjutant-bird knowing this, replied, without paying attention to what he said: "Your viands are all of them exceedingly good". Subsequently when taking leave, the adjutant-bird invited the fox so pressingly to come to his house, that the latter found himself quite unable to decline.

Accordingly on the appointed day after the fox had gone to the adjutant-bird's house as he had promised, no sooner were the etables brought in, than the fox perceived his own great shame, for the adjutant-bird had divided the meat into small pieces, and had quite filled a narrow long-necked vessel with them. The fox not being able to help himself to any of the eatables remained quite hungry, but the adjutant-bird dipped his long bill into the vessel and filled his stomach full. Afterwards the fox ate up with great gusto any of the food that happened to fall on the outside of the vessel. The adjutant-bird perceiving this then turned towards him, and laughing slightly, said: "I am very glad to see that your appetite is so good. I should like you to eat with as much pleasure as I did on the day of your invitation". The fox upon hearing this speech, lowered his head, and was much displeased. The adjutant-bird thereupon exclaimed: "Do not be annoyed at this affair, for those who are unable to stand a joke themselves, should not attempt jokes upon others".

The moral of this is, that when we attempt a joke upon another man, we should first reflect whether when he returns it, we are able to bear it ourselves or not.

23. THE BOYS AND THE FROGS

A number of frogs were sitting in a large paddy field. At the edge of this field some children began to play roughly with broken pieces by throwing them into the water. The frogs thereupon became nervous and frightened, and suffered a good deal of anxiety. At last one of the frogs, bolder than the rest, raised his head from the field, and said: "O dear boys, why do you so early learn the cruel disposition of your race. If you will but reflect, you will find that, although this be only play to you, yet it is death to us."

The moral of this is, that it is exceedingly unjust and cruel of us to find any pleasure in the destruction of the comfort and happiness of others.

24. THE COWHERD AND THE PEASANTS

A herdsman who grazed his cattle in a certain plain was frequently in the habit of raising a false alarm and calling out: "Ho! peasants, a tiger has got in amongst my cattle; come to my rescue".

Thereupon the peasants hearing the alarm given by the herdsman, would snatch up their sticks and other weapons and run to kill the tiger; but there was no tiger, and they found that the cowherd had only been mocking them. Thus annoyed by the herdsman's deceitful fun, they had to go back again. Sometime afterwards a tiger really got into the cattle-fold. The herdsman thereupon began to shout loudly for the peasants, as before, but they, thinking that the herdsman was probably deceiving them, did not go to assist him, and the tiger, after killing several cattle, finally killed the herdsman himself. As the cowherd was dying, he called out and said: "Alas! alas! why did I ever deceive the peasants; whenever I shouted for them deceitfully they came, but now that the tiger is killing me, not a man has come to help me".

The moral of this is, that liars are not believed even when they speak the truth.

25. THE PADDY-BIRD AND THE SAND-PIPER

A paddy-bird and a sand-piper lived near a certain tank, and fed upon the fish and worms in the paddy fields. Afterwards it happened not to rain, and the water in the tank drying up nothing but the mud remained.

The paddy-bird being accustomed to feed on the fish that it caught in the water, and not being in the habit of walking about only in mud, was greatly distressed for want of food, and began to resemble death itself. The sand-piper, however, was able to procure worms from the mud, and as it had plenty to eat, it danced about daily in perfect happiness. The paddy-bird not seeing any other resource, said to the sand-piper very deceitfully: "You lucky fellow, you and I have lived together for a long time in this place, and we both of us drive the same trade, but neither love, friendship nor sympathy exists between us. This is not proper and I am, therefore, anxious to be upon more intimate terms with you". The sand-piper thereupon, not knowing the paddy-bird's deceitful character, gave its consent, and they both of them struck up a mutual friendship. Some days afterwards, the paddy-bird said: "Ah, my friend, the water in the fields has all dried up, and I can catch no fish and am put to much distress for want of food. If you will, therefore, now give me a little food, I shall be relieved and must remain indebted to you. Besides, if you are ever in distress, I can then repay your kindness. You are, moreover, now in a position to do a good action, and it is always our duty to render a kindness to others, for there is no greater virtue than to do good to others. Moreover, it is the proper thing never to fail to do a kindness to helpless people, for it is of no use providing healthy

people with medicine. It is quite certain, however, that there is some benefit in supplying the sick with it. As I am at present suffering for want of food, give me some therefore and remove my distress ". The sand-piper being very compassionate did not suspect anything in the plausible but deceitful proposal of the paddy-bird and taking it under its protection, began to supply it with food. Some days afterwards, there was a great fall of rain, and the paddy fields being full of water, the paddy-bird exerted itself to catch fish for food. The sand-piper not being able to obtain its food on account of excess of water, now imagined that the paddy-bird, to whom it had done a kindness, would certainly return it. The paddy-bird, however, had no intention of returning its kindness, and was always on the look out to discover some fault in the sand-piper. Not being able, however, to discover any other fault, it said : " Look here, sand-piper, I really cannot stand your nonsensical dancing about, and I must, therefore, leave this place on account of you" So saying it flew away to some other field, and the sand-piper died of hunger.

The moral of this is, that deceitful and wicked people make friends, when they themselves are in danger, by diverse honeyed words and by plausible but treacherous behaviour, for the sole purpose of obtaining their own ends. Afterwards when they have got what they want, they have no idea of returning the kindness but invent some false excuse to abandon you.

26. THE DOG AND THE BULL

A dog was sleeping upon a heap of grass when a hungry bull came up to eat it, but the dog seeing the bull, loudly growled, and drove it off. Thereupon the bull not venturing to eat the grass for fear of the dog, said to it : "You spiteful creature, you cannot eat this grass yourself, and you will not allow any one else to do so. Very well, this spite will be your ruin ". Saying this the bull went away. Afterwards the dog still continuing to guard the grass, died of hunger.

The moral of this is, that hatred, spite and anger are like fire. Whenever they are found united in any man, they destory him first. It is a man's duty, therefore, carefully to guard against all three.

27. THE PEASANT AND THE BLACK SNAKE

As a peasant was walking along the bank of a river very early in the morning in the cold season, he saw a snake nearly dead with sold half buried in the mud. Taking pity upon it, he brought the snake home with much trouble, and after placing it near the fire,

he resuscitated it, and protected it by giving it daily milk, plantains, et cetera. The peasant had a son, and the latter from constantly living with the snake became very familiar with it. In this way the snake lived for some time in the peasant's house. One day the peasant's son struck the snake for some reason and no sooner had the snake in obedience to its instincts bitten him than he died. Afterwards the peasant arrived, and seeing that the snake had killed his son by its bite he reproached it severely, and said "You wicked creature, I saved you when at the point of death and took care of you, and is this the result ?" Hearing this, the snake replied : "I have acted according to the instincts of my nature. You did wrong to treat me with kindness, for ingratitude is the consequence of your mistake "

The moral of this is, that if you do a kindness to spiteful people, ingratitude will be the result.

28. THE BELL-METAL MERCHANT

Two thieves went to a bell-metal seller's shop to buy a vessel, and seeing that the bazar-man was busy with other customers, one of the thieves stole a brass pot, and gave it to his fellow thief who concealed it in the cloth which he wore. Afterwards when the other customers had left, the bell-metal merchant perceived that a brass pot was missing, and immediately seized upon the aforesaid two persons as the thieves. The two thieves, however, denied the fact upon oath. The man who had stolen it said : "I have not got the brass pot ", whilst the man who had hidden it said : " I never took it ". Thereupon the bell-metal merchant not being certain as to the thief said : "Good, you have denied the theft, but one of you has most certainly committed theft ; be it so, but you will not be able to conceal it from God. in whose name you have sworn ; for He who is all-wise and the Searcher of hearts knows it, and will award meet punishment for the deed ".

The moral of this is, that he who commits theft or any other grievous sin is almost certain to be caught, and although he escapes detection by man, he will certainly not escape detection by God. He will at least mete out the punishment for it for He is all-knowing and all-wise. It is, therefore, not right for a man to steal.

29. THE HUNTER AND THE JACKAL

A hunter went to a certain forest to hunt, and killed a large boar and a stag. As these two animals were very heavy, the day came to an end as he was carrying them along. The hunter, however, out of covetousness not liking to abandon the boar and the stag, remained under a mango tree. A black snake was living at the spot and was in the habit of feeding upon such of the mangoes of

the trees as were ripe. When the snake saw the hunter, it imagined that he would carry off all the mangoes as soon as day broke, and that in this case, it would be difficult to obtain any for food. It resolved, therefore, to practise some stratagem in order to prevent the hunter carrying off the mangoes. Having thus determined it bit him. Afterwards the hunter became ill with the strength of the poison and in his anger letting fly an arrow at once killed the snake, and then died himself. A jackal who was near the tree when the hunter arrived had been reflecting that as soon as it became dark, the hunter would cook some meat and eat it, and that he would certainly get some of it, for although the hunter might eat up the meat, yet he would certainly throw away the bones, etc., which the jackal would obtain. But when the jackal saw that the hunter had died from the bite of the snake, and the snake had died by the hunter's arrow, it went under the tree and having obtained so much meat for food without any trouble, it began to reflect that the man would easily last as food for a month, the deer and the boar would last for two months, and the snake would serve as nice food for a day, but for the night it would have to make shift somehow or other, and begin to eat on gradually from the morrow. After reflecting thus, the jackal perceived the hunter's bow, and thought that if it ate the leather bow-string, it would last it for the night. So thinking, it gnawed the string in two, but had no sooner done so, than the bamboo bow rebounded and striking the jackal in the throat, killed it.

The moral of this is, that almost every danger that happens to a man arises from greed. Moreover, if a man accumulates too much, it is a great nuisance. Covetousness and excessive forethought, therefore, are improper.

30. THE DOVE AND THE BEE

A bee being very thirsty went to drink in a river and falling into the water, was borne along by the current. Meantime a dove seeing the bee's danger bent down the branch of a tree which was on the bank of the river, and the bee clinging to it saved its life. Some days afterwards, the dove was caught in a hunter's net, and the bee seeing by chance that the dove which had saved its own life was in danger, immediately stung the fowler to save it. The fowler thereupon from excessive pain let go the rope of the net, and the dove was saved.

The moral of this is, that if we help others we treasure up good for ourselves. In this world all may help or hinder one another ; it is, therefore, the duty of all men, both small and great, to assist one another according to their ability.

1. MRUGA ÁU SIṄHA

Oṛiyà

Kauṇasi samayare goṭie mruga byádha bhayare paḷài goṭie gartta bhitare prabeśa kalá. Tahiñuttáru goṭàe siñha seṭhàre tàhàku dhari badha kalà. Tahiñre se mruga maraṇa samayare kahibàku làgilà. Hàya ! hàya ! àmbhara ki manda bhágya !! muñ manushya hàtaru paḷài tàhàṭhàru adhika baḷabanta àu eka satru hàtare paṛili.

Ehàra ṅiti śikshà ehi ye sàbadhàna hoi na chaḷile, epari hue ye manushya eka àpadaru paḷài tahiñru adhika bhayànaka anya àpadare paṛe.

2. ṬHEKUÁ ÁU BÁGHUṄI

Oṛiyà

Goṭie ṭhekuà kauṇasi bàghuṅi ṅikaṭaku yài kahilá "he bàghuṅi, suṇa, prati barsha mora aneka santàna huanti, màtra tumbhara janma ṭhàru maraṇa paryyante goṭie santànaru adhika janmanti nàhiñ". Tàhàpare bàghuṅi kahilá: "Ámbhara yeuñ eka santàna hue, se tumbhara aneka santàna ṭhàru śreshṭha.

Ehàra niti śikshà ehi ye aneka adhama santànathàru eka uttama putra bhala.

3. STRİLOKA ÁU HAṄSİ

Oṛiyà

Kauṇasi strì goṭie hañsí poshi thilà. Sehi hañsí prati dina eka eka rupàra dimba prasaba kare. Tahiñuttàru se strí mane mane bhàbilà "Ámbhe yebe e hañsíra àhàra baṛhài debu, tebe prati dina duiṭi lekhàeñ dimba abà pàṛiba". Ehi àśàre se tàhàku pûrbaṭhàru adhika àhàra debàku làgilà, màtra atyadhika bhojanare hañsíra peṭa phàṭi yibàru se mari galà.

Ehàra ṅiti sikshà ehi ye manushya adhika làbha ichchà kari àpaṇàra pûrba puñji suddhà nashṭa kare.

4. MASÁ ÁU SHAṄDHA

Oṛiyà

Goṭie masá goṭàe shaṇḍha sruṅga upare basi ahaṅkàrare àpaṇàku bháṙi bujhi shaṇḍhaku kahilà "Áhe shaṇḍha ! ámbhe

basibàrû yebe tumbhaṅku bhàri làge, tebe kaha, àmbhe anya sthànaku uri yàuñ". E kathà suṇi shaṇḍha kahilà: "Áre masà! tu ye àmbha upare basi achhu, e kathàra ṭera suddhà àmbhe pài nàhuñ".

Ehàra nìti sikshà ehi ye yeuñ loka àpaṇà khyàti o pratàpare abhimàna kare, se s'ighre lajjà pàe.

5. MANUSHYA ÁU MRUTYU

Oṛiyà

Jaṇe manusya kàṭha gochhà gheni yàuñ yàuñ bhàri hebà heturu atis'aya klànta hoi se bojha pakài ḍelà, àu àpaṇà mrutyu pràrthanà kalà. Tahuñ mrutyu tàhà nìkaṭare upasthita hoi kahilà: "Tumbhe àmbhaṅku kàhiṅki ḍàkila kaha". E kathà suṇi manushya kahilà: "Ehi bojha àmbha muṇḍaku uṭhài debà nimanto ḍàkiluñ."

Ehàra ñiti s'ikshà ehi ye pruthibì madhyare samaste bañchibà pàiñ ichchà karanti. Dekha, ati brudha o dukhi heleheñ kadàpi kehi mrutyu chàheñ nàhiñ.

6. KAIṄCHA O ṬHEKUÁ

Oṛiyá

Kauṇasi samayare kaiñcha o ṭhekuà e duheñ eka parbata sruṅgaku laksha kari kahile: "Ása, àmbha duhiñka madháyaru kie àge seṭhàre pahuñchi pàriba"; ehi kathà kahi duheñ dauribàku làgile. Ṭhekuà pataḷà àu laghu àu begagàmì thibàru ahaṅkàrì hoi patha madhyare nìdrà galà; màtra kaiñcha bhàri o mandagàmì thibàru bhaya kari patha madhyare biḷamba na kari àga parbatauparaku uṭhilà. Anantara ṭhekuà nìdràru uṭhi dekhilà kaiñcha àga yài achhi, tahiñre se baṛa lajjita helà.

Ehàra nìti s'ikshà ehi ye baḷabàn àu durbaḷa e duhiñka madhyare yuddha hele baḷabànara asàbadhàna hebà ati anuchita, kàraṇa baḷabàṅlokara heḷà àu àḷasya heturu baḷahìna jayì hoi pàre.

7. KANṬÁ GACHHA

Oṛiyà

Goṭie kaṇṭà gachha jaṇe màḷiku kahilà: "Yadyapi kehi àmbhaṅku yatna kari bagichàre ropaṇa karantà ebañ pratidina àmbha múḷare pàṇi diantà tebe ràjàmàne abas'ya àmbha phuḷa

phaḷa dekhibà nimante ichchá karante." Tahuñ se màli tàhàku gheni bagichà madhyare urbarà sthànare ropaṇa kari pratidina dui thara pàṇi debàku làgilà. Ehi rùpa karibàru se gachhara kaṇṭà sabu baṛhi sakta helà, àu tàhà chàri pakhare yete gachha thilà, se samastaṅka upare dàla, śàkhà baṛhibàru sehi sabu bruksha nashṭa helà. Tahiñ uttàru krame krame tàhàra chera bruddhi hebàru se gachha bagichà yàka beṛhi galà ; abaśeshare kaṇṭà làgi kehi tàhà nìkaṭaku yài pàrilà nàhiñ.

Ehàra niti śikshà ehi ye dushṭaku àśraya dei yete tàhàra samàdara kariba, tete tàhàra dushṭa swabhàba baṛhiba, àu yete ṭàhàrà upakàra kariba tete se tàhà badaḷare apakàra kariba.

8. KAḶA LOKA

Oṛiya

Jaṇe kaḷà loka bastra tyàga kari chuna nei àpaṇà śaṙirare leputhilà ; tahuñ kauṇasi loka tàhàku pachàrilà : " Áhe, tumbhe kàhiñ pàiñ dehare chuna boḷi heuachha ? " Ehà suṇi se uttara kalà : " gaurabarṇa hebàlàgi chuna boḷi heuchhuñ ". Tahiñ uttáru se loka kahilà : "Áhe kaḷà loka, tumbhe àpaṇà dehaku bruthà kḷeśa dia nà, kàraṇà tumbha śaṙira chunaku kalà kari pàre, màtra chuna tumbha kaḷàbarṇaku ghuñchài pàriba nàhiñ. "

Ehàra ǹiti śikshà ehi ye manda bhalaku manda kari pàre, màtra mandaku bhala karibàra śakti kàhàri ṭhàre nahiñ.

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9. SIÑHA ÁU DUI BAḶADA

Oṛiyà

Dine goṭàe siñha dui goṭi baḷadaṅku màribà nimante semànaṅka uparaku jhàmpa màilà ; tahuñ se dui baḷada ekatra hoi siñhaku nija bhitare paśài na dei śiṅgare màribàku làgile. Tahiñ uttàru siñha chhaḷa kari semànaṅku kahilà : " Áhe baḷadamàne ! yebe tumbhe duheñ alagà hoi yiba, tebe àmbhe kàhàri kichhi kshati kàribuñ nàhiñ ". Se kathàre pratyaya kari baḷada duheñ bhinna huante siñha duhiṅku màri pakàilà.

Ehàra ǹiti śikshà ehi ye manushyamàne yete beḷayàeñ eka hoi rahanti, tete beḷa yàeñ semànaṅka upare kehi śatrutà kari prabaḷa hoi pàre nàhiñ, màtra thare pruthaka hele, samaste nashṭa huanti.

10. DIRGHA SRUṄGA HARIṆA

Oṛiyà

Kauṇasi samayare eka dìrghaśruṅga hariṇa trushàre àtura hoi goṭàe jaḷàśayaku yài jaḷa pàna kalà. Tahiñ uttàru jaḷa madhyare àpaṇà pàdara asundaratà dekhi birakta helà, màtra sruṅgara dìrghatà dekhi ànandita helà. Iti madhyare byàdhamàne upasthita hebàru hariṇa kholà paṛiàku paḷai galà, àu byadhamàne tàhàku dhari pàrile nàhiñ. Tahiñ uttàru se nibiṛa baṇarc prabeśa huante dìrghaśruṅga heturu bruksha, sàkhà o laṭàre tàhà chhandi hebàru bàṇuàmàne tàhàku anàyàsare màri pakàile. Hariṇa maribà beḷe kheda kari kahilà : "Hàya, hàya, yeuñ padaku heyajnàna karuthili tàhà mote rakshà kalà; àu yeuñ śruṅga làgi ahaṅkàrì thili tàhà mote badha karàilà."

Ehàra nìti śikshà ehi, kauṇasi bishaya sundara ki asundara ethire bhàbanà na kari tàhàra guṇa kipari, ehi biśhayare drushṭi rakhi tahiñra mùlya bibechanà karibà uchita.

11. HARIṆA

Oṛiyá

Eka samayare eka hariṇa piṛita hebáru táhára átmiya o nikaṭstha pasugaṇa táku dekhibá nimante ási chári digare śuśhka o sarasa yete truña pallabithilá táhá sabu khái pakáile. Hariṇa piṛáru mukta helá uttáru se kichhi áhára karibá nimante ichchá kalá, mátra kichhi khádya páilá náhiñ, teṇu kshudháre tàhára práṇa biyoga helá.

Ehára nìti sikshá ehi ye abibechaka bandhu thibáṭháru barañ bandhu na thibá bhala.

12. SIÑHA ÁU BAḶADA

Oṛiyá

Dine goṭáe siñha goṭáe baḷada máribáku manastha kalá, mátra baḷadara baḷa adhiká hebá yoguñ táhá nìkaṭaku yái párilà náhiñ. Tahiñ uttáru táhá nìkaṭaku yái chhaḷare kahilá : "Ahe baḷada! ámbhe goṭáe hrushṭaprushṭa meṇḍhá chhuá máriachhuñ, ataeba ámbhe ichchá karuñ tumbhe áji rátrire ámbha ghare upasthita hoi

bhojana kariba. Ethi uttáru baḷada nimantraṇá swìkára kari siñha gharaku galá, mátra siñha aneka kátha o baṛa baṛa hándi prastuta kari rakhi achhi, dekhi baḷada pheri galá. Tahuñ siñha kahilá: "Tumbhe eṭháku ási káhiñki pheri yáuachha? Ekathare baḷada uttara kalá; "Tumbhara abhipráya jáṇiluñ; meṇḍhá chhuá nimante epari udyama sambhaba nuheñ, mátra táháṭháru baṛa kauṇasi jantu nimante tumbhara áyojana hoithibá bodha hue."

Ehára ñìti śikhá ehi ye bipadajanaka lokara kathá satya boli jnána karibá áu táhá saṅge priti karibá budhimána byaktira karttabya nuhe.

13. SIÑHA O KOKIŚIYÁḶI

Oṛiyá

Eka siñha bàrddhakya heturu jaràgrasta hoi kauṇasi jiba jantura śikár kari páru na thàe; e nimante ápaṇá áhára páiñ chhaḷa kari mithyáre piṛìta loka pari hoi goṭáe guhá madhyare rahilá, káraṇa táhára ehi abhipráya thilá ye, kauṇasi jantu táku dekhibá nimante ásile, táháku ehi gartta madhyare dhari grása kariba. Tahiñ uttáru goṭáe koki ási gartta dwárare ṭhiá hoi praṇáma pûrbaka kahilá: "He paśurája! ápaṇa kipari achhanti?" Tahuñ siñha kahilá: "Tumbhe bhitaraku àsu náhañ kàhiñki?" Ehá suṇi koki kahilá: Mahásaya! ámbhe eṭháku ási anekaṅka prabeśa hebára dekhiluñ, mátra kàhári bàhára hebàra eka chihna suddhá dekhu náhuñ.

Ehára ñìti śikshà ehi ye bibechaná na kari kauṇasi karmare prabrutta hebá manushyaṅkara karttabya nuhe.

14. SIṆHA O MANUSHYA

Oṛiyà

Ekadá patha madhyare kauṇasi siñha saṅge jaṇe manushyara bheṭa hebáru semánaṅka baḷa áu bikrama bishayare paraspara madhyare bibáda uṭhilá. Siñha ápaṇá baḷa o pratàpara ádhikya heturu garba kaḷá. Ethimadhyare goṭie siñhara gaḷa tipi máruachhi, epari jaṇe manushyara pratimûrtti sehi manusya kauṇasi kánthare áṅki hasi hasi sehi siñhaku dekháilá. Táhiñru

siñha kahila : " Yebe siñha manushya pari chitrakára hoi thántá, tebe manushyaku siñha gaḷá tipibáku dei na thántá, barañ siñha manushyara gaḷá tiputhántà.

Ehára nìti śikshá ehi ye nijapaksha sákshidwárá kehi pára pái páre náhiñ.

15. MÁKADASÁ ÁU MAHUMÁCHHI

Oṛiyá

Kauṇasi samayare goṭie mákadasá mahumáchhiku kahilá "Yebe ámbhaṇku tumbhe tumbhara saṇgi kariba, tebe tumbha pari ámbhe madhu sañchaya kari páribuñ." E kathá punah punah kahibáru mahumáchhi swìkára kalá. Tápare mákadasá tahára saṅgi hoi madhu áṇi na pàribáru mahumáchhi taháku náhuṛa bindhi mári pakáilá. Tahiñre mákadasá maraṇa káḷare mane mane kheda kari kahilá : "Háya ! háya ! yeuñ káma karibáku ámbhara sakti na thilá, se káma karibáku ámbhe káhiṇki swìkára kalun ? "

Ehára nìti śikshá ehi ye yáhára yeuñ karma karibáku kshamatá na tháe se yebe ápaṇáku ati chálákh jáṇi tahiñre prabrutta hue, tebe táhá kathára asatyatá áu ayogyatá prakáśa hue ebañ táku samuchita phaḷa miḷe.

16. YUBAKA

Oṛiyá

Eka samayare jaṇe yubaka ápaṇá ichcháre nadìku yái pahañri jáṇinathibáru dubibáku lágilá. Ehi samayare pathare jaṇe manushya yàuthilà. Tàhàku dekhi sehi yubaka pràṇa rakhàrthe tàhàku ḍàkilà. Tahuñ se manushya nìkaṭaku yài yubakaku pàṇire paṛibà heturu gàḷi debáku làgilá. Yubaka kahilá : "Áhe, prathame ámbhaṇku bañcháa, pachhe gáḷi deba.

Ehára nìti śikshá ehi ye tumbhara kauṇasi átmìya ápadare paṛile tàku se àpadaru ága mukta kari pachhe táku gáḷi deba.

17. KUKURA ÁU KOKI

Oṛiyá

Ekadá goṭie kukura kauṇasi sthánare khaṇḍe byághra charma dekhi táhára nikaṭabarttì hoi táku dántare kámudibáku lágilá. Tápare goṭie koki kukuraku kahilá: "Yebe ehi byághra sajiba thàntá, tebe tumbha dánta ṭháru táhá hátara nakha baṛa, ehá tumbhe śighra jáṇanta."

Ehára niti śikshá ehi ye saktimán byaktira bipada káḷare táháku ákramaṇa karibáre kshudra lokara birapaṇa prakáśa hue náhiñ.

18. UDARA ÁU AṄGA

Oṛiyá

Udara o aṅga e duhiṅka madhyare śarira bahibá áu rakshá karibá bishayare bibádá huante, aṅga kahilá: "Ámbhemáne ápaṇà àpaṇá saktire śariraku bahu achhuñ". Udara uttara kalá; "Yebe ámbhe kichhi áhára na karuñ, tebe tumbhemáne kichhi bahi na pára."

Ehára niti śikshá ehi ye kehi káhàku tuchchha jnàna kariba nàhiñ, kàraṇa samaste parasparara upakàri hoi pàranti.

19. SÚRJYA O PABAṆA

Oṛiyà

Sùrjya o pabana duhiṅka madhyare ehi paṇa helà: Ása dekhi àmbha duhiṅka madhyare kie manushyaku bastra tyàga karài pare." Tahiñre bàyu atiśaya begare bahibàku làgilà àu manushya tàhàṭhàru rakshà pàibà nimante àpaṇà bastra dehare ghoṛàilà. Tahiñ uttàru megha sabu uṛi galà bàd sùrjya teja prachaṇḍarùpe prakàśa helà; tahiñre manushya atyanta grishma heturu àpaṇà bastraku bhàri jnàna kari deharu kàṛhi pakàilà.

Ehàra niti śikshà ehi ye baḷabàn kintu chaṅchaḷa byakti apekshà susthira lokara abhipràya sahaje sidha hue.

20. DUI KUKUṚÁ

Oṛiya

Duigoṭi kukuṛà kauṇasi drabya làgi kaḷaha kale. Tahiñre goṭie jayi helá, àraṭà paḷài galà. Tápare ye jiṇi tháe, se eka ati

uchcha pálagadá upare basi áhládare deṅa jhári ḍáki ahaṅkàra karibáku lágilá. Itimadhyare eka bája táháku dekhi jhàmpa mári gheni galá.

Ehàra ṅiti šikshá ehi ye ápaṇá parákramara ahaṅkára kale śighra lajjita hebáku hue.

21. KETAKA HEṬÁ BÁGHAṄKA KATHÁ

Oṛiyá

Ketaka heṭá bágha goṭáe guháre gocharma dekhi táhá kháibáku ichchá kale; mátra sehi guhá páṇire purṇa thilá áu charma suddhá dhára nikaṭare na thilá. Tahiñpare semáne ekatra hoi parámarsa kale ye yadi semáne áge jaḷajáka pána karidei guháku sukhái dianti, semáne charma páipáribe o táhá kháibe. E kathá sthira kalá uttáru semáne peṭa purṇa hebá parijyanta jaḷa pána kale; mátra ete páṇi piibáru semánkara peṭa pháṭi galá o semáne samaste male. Áhuri, semáne kehi charma khái párile náhiñ.

Ehára ṅiti sikshá ehi ye aḷpa buddhi lokaṅkara parámarsa nishphaḷa hue.

22. KOKISIYÁḶA ÁU HÁṚAGIḶÁ

Oṛiyá

Yadyapi kokisiyáḷa kautukare adhika rata na hoi práya rága karibáre rata tháe tathápi dine koki táhàra padosí haṛagiḷà sañge parihàsha karibàku saṅkaḷpa kalá. Baṛa ádambara kari se táku madhyáhna bhojana nimante nimantraṇa kalá. Itimadhyare se náná prakára jhoḷa baṛa cheptá tháḷire rakhilá. Táhápare háṛagiḷá bhojana sthánare upasthita helá, kebaḷa thanṭara agra bhága jhoḷare dubái párilá, aneka jatna kari suddhá kshudhá nibáraṇá kari párilá náhiñ. Itimadhyare koki ati síghra cháṭi kháu thàe, áu ámantrita háṛagiḷáku kháibáku jid karu tháe áu pacháru tháe: "ámbhara ehi sabu bhaksha drabya tumbhañku kipari lágu achhi"? Kokisiáḷa kebaḷa upahásha karu tháe áu háṛagiḷá ehá jáṇi táhá kathára kichhi manoyoga nakari kahilá "tumbhara khádya sámagri ati bhala lágu achhi". Tahàpare bidáya hebá beḷe háragilá kokisiáḷaku ápaṇá gharaku yibá nimante epari druṛharùpe nimantraṇa kaláye, se kauṇasi prakáre aswíkára kari párilá náhiñ.

Táhápare sehi nirdishṭa dina kokisiáḷa ápaṇá bachana anusáre háṛagiḷá gharaku galá uttáru, yetebeḷe khádya drabyamána aṇá galá tetebeḷe se baṛa apamána anubhaba kalá, kárana háṛagiḷá máñsaku tiki tiki kari saṛu o lambá gaḷá bisishṭa pátrare purṇa kari rakhi thilá. Sehi sabu khádya sámagri kokisiáḷa khái na páribáru bhári kshudhártta hoi rahilá; kintu háṛagiḷá ápaṇára lambá thanṭa pátra madhyare purái dei udara paripùrṇa kalá. Anantara kokiśiáḷa pátrara upara pákhare ye kichhi khádya paṛe táháku ágraha sahita kháe. Tetebeḷe háṛagiḷá ehá jáṇi táhá áṛaku pheri anáilá o aḷpa hasikari kahilá "tumbhara biśesha kshudhá achhi jáṇi ámbhe baṛa santushṭa achhuñ. Ámbhe yepari se dina tumbha nimantraṇare khái thiluñ tumbhe madhya sehipari ánanda sahita kháa ehá ámbhara ichchhà" Kokiśiàḷa ehi kathà śuṇi muṇḍa nuàiñ baṛa asantushṭa helà. Tahuñ hàṛagiḷà kahilà "ehi bishayare birakta hua nàhiñ, kàraṇa yeuñmàne parihàsha sahi na pàranti semàṅkara kàhàri sahita parihásha karibà uchita nuhe".

Ehára nìti śikshá ehi ye káhari saṅge parihásha karibáku gale se olaṭi thaṭṭá kale táhá ámbhemáne sahi páribuñ ki náhiñ e kathá prathamaru bichára karibá uchita.

23. BÁḶAKAMÁNE O BEṄGA SABU

Oṛiyá

Eka baṛa dhána bilare aneka beṅga basu thile. Ehi bila dhárare kete guṛáe pilá khapará (bhaṅgá táil khaṇḍa) nei nishṭhura bhábare kheḷi báku lágile, áu páṇire bàrambára khapará brushṭi kale. Tahiñre beñgamáne tarchha o bhìta hoi atiśaya duhkha páile. Seshare semáṅka madhyare sáhaśi eka beṅga bilaru mukha baṛhái kahilá "he priya báḷaka máne, tumbhemáne ete śighra ápaṇá játira nishṭhura swabhába káhiñki śikha? Kintu bibechaná kale jáṇiba ye ehá tumbhamáṅka kheḷa satya, mátra ámbhamànaṅkara ehá mrutyu aṭe.

Ehára nìti śiksha ehi ye anyara sukha o kuśaḷa bináśare àmbhamánaṅkara áhlàda lábha karibá ati anyáya o nishṭhura aṭe.

24. GAÍ RAKHUÁḶA O KRUSHAKAMÁNE

Oṛiyà

Kauṇasi paṛiàre jaṇe rakhuàḷa goru charàu charàu bàrambàra chitkàra kari mithyàre kahu thilà " he chashàmàne ! àmbha goru-palaku goṭàe bàgha àsi achhi; tumbhemàne àsi rakshà kara ". Tahuñ chashàmàne rakhuàḷara ehi śabda śuṇi bàṛi o àu àu astra gheni bàgha máribáku yánti, màtra bàgha nàhiñ, rakhuàḷá kebaḷa pratàraṇà karu achhi ehà dekhanti. Ehirùpe rakhuàḷara mithya parihásharé krushakmàne birakta hoi pheri yànti. Tahiñ uttáru dine sata ku sata goṭàe bàgha gorupala madhyare paśilá. Tahuñ rakhuàḷa pùrba pari uchchaswarare chashàmànaṅku ḍàkibàku làgilá, màtra semàñe rakhuáḷa semánaṅku sambhabatah prabañchaná karu hibá bhàbi tàháku sáháyya karibàku kehi gale nàhiñ o bágha aneka goru nashṭa kari śeshare rakhuàḷaku màri delá. Rakhuàḷa maribà samayare chitkàra kari kahibàku làgilà " hàya ! háya ! púrbaru chashàmánaṅka saṅge kàhiñ pàiñ pratàraṇà kali, yetebeḷe chhaḷanà kari chashàmànaṅku ḍaku thili, semàne àsuthile, màtra etebeḷe bàgha mote bàdha karuchhi, tathàpi kehi àsi rakshà karu náhàñti ".

Ehàra nìti śikshà ehi ye mithyàbàdi loka ketebeḷe satyakathá kahile suddhà tàku kehi biśwàsa karanti nàhiñ.

25. BAKA ÁU KÁDUAKHUMPI PAKSHİ

Oṛiyá

Kauṇasi jaḷásaya samìpare baka áu káduakhumpi pakshi e duheñ bása karuthile ebañ ubhay bilare matsya áu kìṭa kháuthile. Tahiñuttáru daibát barshe brushṭi nahebá heturu se jaḷásaya páṇi yáka śushka hoi kádua mátra rahilá. Páṇiru matsya dhari áhára karibá bakara abhyása, ataeba kebaḷa káduare yái na páribàru áhára kashṭare atyanta kḷesa pái se mruta práya helá ; mátra káduakhumpira paṅkaru jiá dhari áṇibára sakti thibáru se yatheshṭa áhára khái parama sukhare pratidina nrutya karuthilá. Baka áu anya upáya na ḍekhi káduakhumpi pakshìku chhaḷa kari kahilá : " Áhe bhágyabán ! tumbhe ámbhe dui jaṇa bahukáḷa abadhi ehi sthánare bása kariachhuñ, áu eka byabasáya

madhya karuñ, mátra ámbha duhiñka madhyare sneha, áḷàpa b á sahánubhuti náhiñ, ehá anuchita ; ataeba tumbha sange bandhutá karibá nimante mora ichchhá achhi." Ethire Kadúakhumpi pakshì bakara kapaṭa bhába na jáṇi swìkara kalá, puṇi semáne paraspara sahita bandhutá sthápana kale. Kichhi dina uttáru baka kahilá "Áhe bandhu! bila páṇi sukhi yibáru matsya dhari na pári, ámbhe anáhárare ati kḷeśa páu achhuñ, eṇu yebe tumbhe etebeḷe kiñchita áhára deba, tebe rakshyá páibuñ áu tumbhaṭháre ṛiṇi hebuñ puṇi tumbha bipadakáḷare ámbhe upakára karibuñ ; mátra barttamàna upakára karibá nimante tumbhara sakti achhi, sarbadá para upakára karibá ámbhamánanka karṭabya aṭe, yehetu para upakára ṭháru adhiká puṇya áu náhiñ ; ebañ kátara lokara upakára abasya karibá uchita, káhiñki ná arogì lokara aushadha. dwárá upakára karibá nirarthaka, mátra rogì lokara upakárare lábha achhi, e kathá pramáṇa. Barttamána ámbhe àhàra làgi kḷeśa páu achhuñ, tumbhe áhára dei kḷesa dùra kara." Kàdua-khumphi ati dayàśiḷa hoi bakara ehi prakàra saraḷa kintu kapaṭa byabahàrare dosha na dhari bakaku áśrita jàṇi tàku pratipáḷana karibàku làgilà. Kichhi dina uttáru atyanta brushṭi hebáru bila sabu pàṇire paripùrṇa helá, tahuñ baka pàṇiru matsya dhari kháibàra cheshṭá kalá ; áu káduakhumpi àdhikà pàṇi lági kichhi na pái mane mane bhàbilá yeuñ bakara upakàra karithiluñ se abaśya ámbha upakàra kariba, màtra bakara pratyupakára karibá dùre tháu, barañ se sarbadá kàduakhumpira dosha anusandhàna karibáku lágilá ; áu anya kauṇasi dosha na pái kahilá : Áre kàduákhumpi ! tumbha anarthaka nrutya ámbhe sahi na paruñ, e nimante tumbha lági e sthána tyága karu achhuñ". Ehá kahi se anya bilaku uṛi galá, áu káduakhumpi anáhára heturu mari galá.

Ehára nìti sikshá ehi ye saṭha áu dusṭha loka ápáṇa ápada samayare anya loka nìkaṭare náná prakára madhura bákya dwárá áu ápáta saraḷa kintu kapaṭa byabahára dwárá kebaḷa ápaṇá káryya saphaḷa karibá nimante bhába kare, tahiñ uttáru káryya siddha hele, pratyupakára dúre thaú kauṇasi amúlaka dosha dei upakárìku tyága kare.

26. KUKURA ÁU SHANDHA

Oṛiyá

Goṭáe kukura ghásgadá upare śoi thilá, yetebeḷe goṭáe shaṇḍha kshudhita hoi se ghása kháibà nimante ásilá, kukura shaṇḍhaku dekhi atisaya tarjana garjana kari táku taṛi delá. Tahuñ shaṇḍha kukura bhaya heturu ghàsa khài na pàri kahila : " Áre hiñsraka, tu e ghàsaku àpe khàibu nàhiñ àu anya lokaku khuài debu nahiñ ; bhala, e hiñsà làgi tumbhe nàśa heba ehà kahi shaṇḍha chàli galà. Tà pare se kukura ghàsa rakshà karu karu anàhàrare mari galà.

Ehàra nìti śikshà ehi ye dwesha, hiñsà, krodha, emàne agni pari ; ataeba e sabu yàhà ṭhàre ekatra huanti, tàhàku prathame nashṭa karanti, ataeba e tinińkaṭhàru manushyańkara sàbadhàna hoi dúrare rahibà uchita aṭe.

27. CHASHÁ ÁU KRUSHNABARNA SARPA

Oṛiyà

Jaṇe chashà ś'ita ṛiture ati prabhátare kauṇasi nadi tìra bàṭe yàuñ yáuñ kàkara àu pańkare ábruta goṭàe sarpaku mruta práya dekhilá, àu sadaya hoi ati yatnare sehi sarpaku gharaku áṇi o agni nìkaṭare rakhi bañchàilà puṇi prati dina dudha, kadaḷi ityádi áhàra dei pratipáḷana karibàku làgilà. Se chashàra goṭie putra thilà, tàhàra sehi sarpa sańge sarbadà ekatra bàsa karibà heturu khub sadbhàba helà. Sarpa ehi prakàre chashà ghare keteka kàḷa kaṭàilà bàd, dine kauṇasi kàraṇaru putra sarpaku daṇḍàghàta kalà, tahiñre sarpa àpaṇà jàtira dharmànusàre tàhàku dañsibà màtrake se pràṇa tyàga kalà. Anantara krushaka ási yetebeḷe dekhilá sarpa dañśanare putra mari achhi, tetebeḷe sarpaku aneka bhartsanà kari kahilà : " Are pàpishṭha, tote mrutyu abasthàru bañchài pratipàḷana kali, tàhàra ki ehi phaḷa ? " Ehà śuṇi sarpa kahilá :"Muñ mora jàtìya dharma rakshà kari achhi ; mora upakára kari tumbhe anuchita kàryya kala, ethipàiñ tumbha nija dosharu tumbha apakára hoi achhi ".

Ehára nìti sikshá ehi ye hiñsraka lokara upakára kale apakàra hue.

28. KAÑSÁ BAṆIKA (THATÁRI) ÁU DUI JANA CHORA

Oṛiyá

Dui jaṇa chora jaṇe kañsári dokánaku básana kraya karibá nimante yái dekhile ye kañsári anyánya kretámánaṅka saṅge byasta acchi. Ethimadhyare jaṇe chora goṭie loṭá chori kari ápaṇá saṅgi chora hàtare delá ; se ápaṇa pindhilá bastra madhyare loṭá lucháí rakhilá. Tahiñ uttáru anya grahakamáne galá pare kañsári dekhilá ye goṭie loṭá náhiñ. Tatkshaṇát se ukta dui jaṇaṅku chora boli dharilá. Tahuñ se chora duheñ sapatha kari aswìkára kale ; ye chori kari tháe, se kahilá : " Loṭá ámbhaṭháro náhiñ; áu ye lucháí rakhi tháe se kahilá : "muñ kebeheñ nei náhiñ". Ethire kañsári choraku nirdishṭa kari na pári kahilá " Bhalá tumbhemáne chori aswìkár kala, mátra tumbha duhiṅka madhyaru abaśya jaṇe chori kari achhi, ye heu ; ámbhaṭháru lucháí achha, mátra yeuñ Parameswaraṅkạ námare sapatha kala táháṅkaṭháru ketebeḷe lucháí páriba náhiñ ; kárana se sarbajna áu antaryyámi thibáru ehá jáṇanti, ebañ se e káryya nimante uchita śásti debe.

Ehára nìti śikshá ehi ye chori bá mahàpàtaka kale pràya dharà paṛe ; yadyapi manushya dwàrà dharà na hue, tathàpi Parameswaraṅka ṭharu kadàpi pàra hue nàhiñ ; se tàhàra prati· phaḷa abaśya debe, kàraṇa se sabu jaṇanti àu se Jnàni atanti, ataeba chori karibà manushya pakshare ketebeḷe uchita nuhe.

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29. BYÁDHA ÁU ŚRUGÁḶA

Oṛiyá

Jaṇe byàdha kauṇasi baṇaku mrugayà nimante yài goṭàe baṛa śúkara àu goṭàe mruga màrilà. Se dui goṭi jantu ati bhàri hebàru gheni àsu àsu dina abasàna helà ; byádha lobha heturu śûkara o mrugaku tyàga kari yài na pàri goṭàe àmba gachha taḷe rahilà· Seṭhare goṭàe kaḷàsàpa thàe àu gachhare yete àmba pàche táhà sabu kháe, màtra byádhaku dekhi sàpa bhàbilà, e byakti sakáḷa hebá mátrake ámba sabu gheni yiba, o mote áhara miḷibá kashṭa heba, ataeba jahiñre byádha ámba gheni yài na páriba eprakára kauṇasi upáya karibá uchita. Ehá bhábi táku se dañśana kalá. Tahiñ uttáru báṇuà bisha jwáḷáre pìṛita hoi krodhare bàṇa chhàṛi sàpaku tatkshaṇàt màri pakàilà ebañ ápe táhápare práṇa tyága kalá Goṭác śrugáḷa

sehi gachha nikaṭare tháe, áu seṭháku byádha ásibáre se mane mane bibechaná karuthilá ki ràtri helo eṭhare byádha máñsa randhana kai khaiba, tahiñru mote madhya abasya kichhi deba; kimbá yebe subu màñsa áhára kariba, tathápi asthi ityádi pakái deba táhá páibi. Tàhàpare sarpa dañśana karibàre bàṇuà malà, àu bàṇuà bàṇare sarpa malà, eha dekhi tatkshanàt śrugàḷa gachha taḷe pahuñchilà; puṇi yatheshṭa khàdya màñsa anàyàsare pài ati hrushṭa chittare bhàbibàku làgilà, ehi manushyaku eka màsa paryyante swachhandare khàibi, " mruga àu baràha e dui mohara dui màsa àhàra nimante aṇṭibe, àu sarpa dinaka nimante paryyàpta bhojana heba; matra áji ràtri kauṇasi prakàre kàḷakaṭài kari kàliṭhàru aḷpa aḷpa khàibi ". Ehirúpa bhàbanà kalà pare śrugàḷa byàdhara dhanuku dekhi bhàbilà " e dhanura charma nirmita guṇa khàile àji ràtri kàṭi yiba"; ehà bhàbi dantare sehi dhanura guṇa sparśa kalà màtrake, tàhà chhiṛi dhanu bàuñsa tàhà gaḷàre làgibàru śrugàḷa pràṇa tyàga kalà.

Ehàra niti śikshá ehi ye manushyara pràya sabu àpada lobharu janme. Áhuri, ati sañchaya kale ati byàghàta ghaṭe, e nimante lobha o ati àgaturàchintá anuchita.

30. KÁPATÁ ÁU MAHUMÁCHHI

Oṛiyà

Goṭàe-mahumàchhi atiśsaya trushàrtta hoi nadìre jaḷa pána karibàku yibàru jaḷa madhyare paṛi nadi srotare bhàsi galà. Ethimadhyare goṭàe kàpatà pakshì mahumàchhiku bipadagrasta dekhi nadi kuḷare thibà goṭàe brukshara ḍàḷaku nuàiñ dela, sehi ḍàḷa abalambana kari mahumàchhi pràṇa rakshà kalà. Kichhi dina uttàre kàpatà byàdha jàlare paṛilà, àu byàdha se jàḷa dauṛi tàṇibàku àrambha kalà, emanta samayare mahumàchhi dekhilà, ye yeuñ kàpatà tàhàra jìbana rakshà kari thilà se bipadare paṛi achhi. Ataeba kàpatàra rakshà nimante tatkshanàt byàdhaku nàhuṛa màrilà, tahiñre byàbdha ati pìṛá pái jála dauṛi chhàṛi debáru kápatá rakshá páilá.

Ehàra nìti śikshà ehi ye para upakára kale àpaṇà maṅgaḷara upàya sañchita hue. Pruthibìre samaste parasparara upkára bà apakàra kari pàranti; ataeba sàna heu bá baṛa heu samaste sakti anusàre parasparaku sàhàyya karibà uchita aṭe.

PART VI

List of official terms and numerals

(In English and Romanized Oriyá)

PART VI

OFFICIAL TERMS

Kachiria Sabda

English	Oriy
Abduction	Haraṇachàl
Abetment	Aparàdhare sahàyatà
Abortion	Garbhapàta
Accomplice	Aparàdhare ye sahàyatà kare
Acquittal	Khalàs
Accused	Ásàmi bà mudàlà
Adultery	Paradàra gamana
Adopted son	Poshya putra
Arrest ..	Giraph
Arson	Gruhadàha aparàdha
Auction	Nilàm
Assault	Márpiṭ
Bill of sale	Bikrayapatra
Breach of the peace	Sànti bhaṅga
Bribery	Làñcha dàna bà grahaṇa
Cattle-lifting	Paśu chori
Cheating	Pratàraṇà.
Charge	Abhiyoga
Complainant	Ye Nàlis kare mudeí
Concealing stolen property	Chori Mál gopana rakhibà
Contempt of Court	Adàlatara abamànanà
Confiscation of property	Sampatty bàjyàpta karaṇa
Conviction	Dosha pramàṇa
Criminal breach of trust	Biśwàsa bhaṅga aparàdha
Cross examination	Jerà
Criminal trespass ..	Anadhikàra prabeśa aparàdha
Criminal misappropriation	Átmasàt karaṇa aparàdha
Counterfeit coin	Rasa or jàl ṭaṅkà (lit. tin)
Dacoity	ḍakàiti
Defamation	Mànhàni bà apabàda

English	Oriya
Deposition	Jamànbandi
Document	Dalil bà dastàbij
Extortion	Baḷatkàr dhaṇa apaharaṇa
False evidence	Michha sàksha
Forgery	Jàl
Gallows	Phàśikhamba
Guilty	Aparàdhi
Handcuffs	Hàtkaḍi
Heir	Uttaràdhikàrì
House breaking	Sindhi chori
Hurt	Ághàta
Infanticide	Siśu hatyà
Lease	Paṭṭà
Mad	Bàyà
Mortgage	Bandhaka
Mischief	Kshati ; anisṭa
Murder	Khuṇi
Oath	Niyama, or Śapatha
Offence	Dosha or aparàdha
Paper	Kàgaja
Perjury	Mithyà sapatha
Pregnant	Garbhabati or garbhiṇi
Rape	Baḷatkàr ramaṇa
Rebellion	Meḷi
Rigorous imprisonment	Saśrama Kàràdaṇḍa
Robbery	Màrpiṭsaha chori
Sale-deed	Bikraya dastàbij, or Kabàlà
Sessions Case	Doharà makadamà
Seal	Mohara
Sentence	Daṇḍa
Signature	Swàkshara bà Dastakhat
Simple theft	Chori
Suicide	Átmahatyà
Unlawful assembly	Beàin janatà, or Jamàyetbasta

Numerals		Ankasabu
1	୧	Eka
2	୨	Dui
3	୩	Tini
4	୪	Chàri
5	୫	Pànch
6	୬	Chha
7	୭	Sàt
8	୮	Áṭh
9	୯	Naa
10	୧୦	Daśa
11	୧୧	Egàra
12	୧୨	Bàra
13	୧୩	Tera
14	୧୪	Chauda
15	୧୫	Pandara
16	୧୬	Shohala, shoḷa
17	୧୭	Satara
18	୧୮	Aṭhara
19	୧୯	Unàisi
20	୨୦	Koḍie
21	୨୧	Ekoisi
22	୨୨	Bàiś
23	୨୩	Teiś
24	୨୪	Chabis
25	୨୫	Pachis̀
26	୨୬	Chhabis̀
27	୨୭	Satàis̀
28	୨୮	Aṭhàis̀
29	୨୯	Aṇatiris̀
30	୩୦	Tiris̀
31	୩୧	Ekatiris̀
32	୩୨	Batris̀, or Battis̀
33	୩୩	Tetris̀
34	୩୪	Chautris̀
35	୩୫	Paiñtris̀
36	୩୬	Chhatris̀
37	୩୭	Saiñtris̀
38	୩୮	Aṭhatris̀
39	୩୯	Aṇachàḷis̀
40	୪୦	Chàḷis̀
41	୪୧	Ekachàḷis̀
42	୪୨	Bayàḷis̀
43	୪୩	Teyàḷis
44	୪୪	Chauràḷis̀
45	୪୫	Panchàḷis
46	୪୬	Chhayàḷis̀
47	୪୭	Saṭachàḷis
48	୪୮	Aṭhchàḷis
49	୪୯	Aṇanchàs̀
50	୫୦	Pachàs
51	୫୧	Ekàbana
52	୫୨	Bàbana, bàana
53	୫୩	Tepana
54	୫୪	Chaubana
55	୫୫	Pañchàbana
56	୫୬	Chhapana
57	୫୭	Satàbana
58	୫୮	Aṭhàbana
59	୫୯	Aṇashàṭhi
60	୬୦	Shàṭhie
61	୬୧	Ekashaṭhi
62	୬୨	Bàshaṭhi
63	୬୩	Teshaṭhi
64	୬୪	Chaushaṭhi
65	୬୫	Pachashaṭhi
66	୬୬	Chhashaṭhi
67	୬୭	Satashaṭhi
68	୬୮	Aṭhashaṭhi
69	୬୯	Aṇasturi
70	୭୦	Saturi

Numerals		Ankasabu	Numerals		Ankasabu
71	୭୧	Ekasturi	86	୮୬	Chhayàši
72	୭୨	Bàsturi	87	୮୭	Satàši
73	୭୩	Testuri	88	୮୮	Aṭhàši
74	୭୪	Chausturi	89	୮୯	Aṇànabe
75	୭୫	Pañchasturi	90	୯୦	Nabe
76	୭୬	Chhasturi	91	୯୧	Ekànabe
77	୭୭	Satasturi	92	୯୨	Bayànabe
78	୭୮	Aṭhasturi	93	୯୩	Teyànabe
79	୭୯	Aṇàaši	94	୯୪	Chauràṇabe
80	୮୦	Aši	95	୯୫	Panchànabe
81	୮୧	Ekàaši	96	୯୬	Chhayànabe
82	୮୨	Bayàši	97	୯୭	Satànabe
83	୮୩	Teyàši	98	୯୮	Aṭhànabe
84	୮୪	Chauràši	99	୯୯	Aneswata
85	୮୫	Pachàši	100	୧୦୦	Sae, sata, sa

1,000	୧,୦୦୦	Hajàra, sahasra
10,000	୧୦,୦୦୦	Ayutá
100,000	୧୦୦,୦୦୦	Laksha
1,000,000	୧,୦୦୦,୦୦୦	Niyuta
10,000,000	୧୦,୦୦୦,୦୦୦	Koṭi

STANDARD METHOD OF TRANSLITERATION

ORIYA ALPHABETS WITH THEIR ROMAN EQUIVALENTS

Oriya	Roman Equivalents	Oriya	Roman Equivalents
କ	k	ଠ	ṭh
ଖ	kh	ଡ	ḍ
ଗ	g	ଡ଼	ṛ
ଘ	gh	ଢ	ḍh
ଙ	ṅ	ଢ଼	ṛh
ଚ	ch	ଣ	ṇ
ଛ	chh	ତ	t
ଜ	j	ଥ	th
ଝ	jh	ଦ	d
ଞ	ñ	ଧ	dh
ଟ	ṭ	ନ	n

Oriya	Roman Equivalents	Oriya	Roman Equivalents
	p	ଆ	à
ଫ	ph	ଇ	i
ବ	b	ଈ	ì
ଭ	bh	ଉ	u
ମ	m	ଊ	ú
ଯ	y	ଋ	ṛi
ର	r	ୠ	ṛ̀i
ଳ	ḷ	ଏ	e
ଲ	l	ଐ	aì
ୱ	v	ଓ	o
ଶ	ś	ଔ	au
ଷ	sh		n̄
ସ	s	ଃ	h
ହ	h		n̄
ଅ	a	ଯୁ	yu

APPENDIX

RULES FOR TRANSLITERATION

Oriya	Roman Equivalent	Oriya	Roman Epuivalent
କ	k	ବ	b
ଖ	kh	ଭ	bh
ଗ	g	ମ	m
ଘ	gh	ଯ	y
ଙ	ṅ	ର	r
ଚ	ch	ଲ	l
ଛ	chh	ୱ	v
ଜ	j	ଶ	s
ଝ	jh	ଷ	sh
ଞ	ñ	ସ	s
ଟ	t	ହ	h
ଠ	th	ଅ	a
ଡ	d	ଆ	a
ଡ଼	r	ଇ	i
ଢ	dh	ଈ	i
ଢ଼	rh	ଉ	u
ଣ	n	ଊ	ú
ତ	t	ଋ	ṛi
	th	ୠ	ṛì
ଦ	d	ଏ	e
ଧ	dh	ଐ	aì
ନ	n	ଓ	o
ପ	p	ଔ	au
ଫ	ph	ଂ	n̄
		ଃ	h

In carrying out this system, the following rules are to be carefully observed :—

I. Every Indian letter is to be represented by its fixed Roman equivalent, except that—

(1) ଅ final is to be omitted after single consonants, when sounded ; thus ରାମ ràm, not rama.

(2) The initial ଯ is to be represented by j or by y, according to its pronunciation in the word in which it occurs.

(3) ଜ୍ଞ is to be represented by jn and not by gy.

(4) କ୍ଷ is to be represented by ksh.

(5) ବ should be represented by b, v or w according to its pronunciation in the word in which it occurs. It is ordinarily b in Bengali, and w in compound consonants, e.g., eshwar.

II. The Roman vowels a, e, i, o, u are to have the powers which they enjoy in most European languages especially in Italian, but not in English, and are to be used as the equivalents of the Indian vowels ଅ, ଏ, ଇ, ଓ, ଉ, respectively—

(1) A stands for ଅ and should generally be pronounced, in Oriya words as a in ball never as a in bat, or father or bade.

(2) E is the equivalent of ଏ and should be sounded as a in mate, never as e in be.

(3) I is the equivalent of ଇ and should be sounded as i in bit, never as i in bite.

(4) O should always be sounded long, as o in no, never o in not.

(5) U should invariably stand for the Indian short vowel ଉ and sounded as u in put, never as u in but.

III. The long vowels are to be represented by accents on the short vowels—

(1) ଆ is to be represented by a, with an acute accent over it (à) which should be read as a in father. Thus ରାମ should be written Ràm and ରମା Ramà.

(2) The long ଈ is invariably to be represented by i accented (ì) never by ee or ea and should be pronounced as i in police.

(3) ଊ is to be represented by u accented (ú), and never by oo.

(4) ଐ is to be represented by ai, and never by oy, as is commonly done.

(5) ଔ is to be represented by au, never by ou.

IV. Two vowels coming together, but not uniting into a diphthong are to be separated by a die resis (..) thus ai.

V. Compound words are to be separated by hyphens and never to be made into separate words.

VI. For unwritten languages, a purely phonetic system must necessarily be followed and a letter or a combination of letters should be used for each distinct sound, bearing in mind that the Roman vowels should never be used except to represent sounds indicated in Rules II and III.

VII. Diacritical marks attached to consonants should not be omitted and accents on the long vowels should invariably be inserted, as they are absolutely necessary for intelligible pronunciation.

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